THIRTY FOUR CONFERENCES

Between the

Danish MISSIONARIES

AND THE

Malabarian BRAMANS

(OR

HEATHEN PRIESTS)

IN THE

EAST INDIES,

Concerning the Truth of the Christian Religion: Together with some LETTERS written by the Heathens to the said Missionaries.

Translated out of HIGH DUTCH

By Mr. *PHILIPPS.*

LONDON,

Printed for *H. Clements* in St. *Paul's* Church-Yard, *W. Fleetwood* in *Westminster-Hall* near the *Parliament-Stairs*, and *J. Stephens* in *Butcher-Row.* MDCCXIX.

TO THE
KING.

SIR,

THE following Conferences being an Eſſay to recommend to the *Heathens* in the *Eaſt-Indies* that Faith, of which Your

Majeſty is the *Glorious Defender*; I have humbly preſum'd to lay them at Your Royal Feet, as a Pledge of the indefatigable Labours of the *Proteſtant Miſſionaries* ſent thither by the King of *Denmark*.

One of thoſe *Miſſionaries* had the Honour to be graciouſly receiv'd by Your Majeſty here in *London*, on his Return to *India*.

They have already gratefully acknowledg'd the Charitable Aſſiſtances they have receiv'd from Your Majeſty's Subjects both in *Europe* and in

in the *East-Indies*; and would, I am well assur'd, were it in their power, gladly embrace this Opportunity of repeating these Acknowledgments, by dedicating this Fruit of their Labours to the August Monarch of the *British* Nation, from which they have receiv'd so many Encouragements.

'Tis with the highest Satisfaction, that I assume this Office, as it furnishes me with an Occasion of Publickly acknowledging the many Instances of Royal Bounty I had the Honour to

to receive from Your Maje-ſty and Your Royal Family both in *Germany* and in *England.*

May the Eternal Fountain of all Goodneſs long preſerve Your Precious Life, invalu-able to Your own Subjects, and dear to all who wiſh well to the true Intereſt of Man-kind.

I am

(May it pleaſe Your Majeſty)

Your Majeſty's moſt Dutiful,

and Moſt humbly Devoted

Subject and Servant,

J. Thomas Philipps.

THE

PREFACE.

THE Country of *Malabar* begins at *Canonor*, a Town in the Northern Latitude of 11 Degrees and 20 Minutes; and ends at Cape *Comorin* in the Northern Latitude of Seven Degrees and Two Thirds, over against the Iſland of *Ceylon*. It contains divers Kingdoms; as, *Cochin*, *Travancor*, *Gundaca*, *Pimienta*, *Margate*; and abounds with Ports, as, *Calecut*, *Cale*, *Coulam*, &c. The natural Produce of the Countrey is ſo rich and profitable to the Merchants, that the *Engliſh*, *Dutch*, *French*, *Portugueze*, *Danes*, and People of other Trading Countries, have made large Settlements upon theſe Coaſts ſince the Year 1524. when *Vaſco de Gama* found the Paſſage to the *Eaſt Indies* by the *Cape of Good Hope*.

Moſt of its Princes are Heathens, paying Tribute to the Great *Mogul.*

The Inhabitants are generally good-natur'd, ingenious and very induſtrious; charitable to the Poor, but extreamly Superſtitious in the Worſhip of the *Pagods.*

Some of their Temples are very rich, adorned with Galleries and Chapels, wherein are placed the Statues of ſeveral Men and Women, who, as they ſay, have lead Holy Lives, which are adorned with Gold and Silver Apparel, and attended with Lamps and Wax-Candles burning Day and Night.

They have their Annual Solemnities, when they carry their Idols in Proceſſion, with the Sound of Horns and Trumpets, accompanied with a great Number of People; much after the ſame manner as the Image of the Virgin *Mary* is carried about in many Countries of *Europe*; only with this difference, that the Image of a *Malabarian* Goddeſs is ſo hugely bulky, that ſeveral hundred Men muſt labour hard to move the Great Waggon upon which ſhe is placed in great Pomp and State.

They make great uſe of Holy Water in their Ceremonious Waſhings and Purifications.

Their

Their Temple Worſhip conſiſts in Sacrifices, Burning of Incence, in Cringings and Bowings of the Prieſts, Young Womens Singing and Dancing to the Sound of Muſical Inſtruments before the Idols; the Inſpection whereof is committed to the Care of the *Bramans*, who make a ſeparate Tribe among the *Malabarians*, as the *Levites* formerly among the *Jews*.

They marry only in their own Tribe, and are very burthenſome to the Publick: For the whole Tribe is maintain'd by the Gifts and Liberalities of the Layity; who are ſo ſtupid, as to believe theſe *Bramans* derive their Pedigree from the God *Biruma*; and that they are therefore very holy Men. And they are proud and cunning enough to cheriſh this Ignorance of the People, by holding no Communication with the meaner ſort of People, for fear, ſay they, of being defiled: And ſome of them ſeparate themſelves from the reſt of their Neighbours (for there are Monks and Anchorets among them, who ſpend their time in Wilderneſſes and Caves of the Earth;) and yet there is not, perhaps, a more wicked Race of Men treading upon God's Earth: For they certainly believe, that all things, how abominable ſoever, are very lawful, when practis'd by themſelves. And the People are ſo infatuated by them, that they believe they ſhall

become holy, by partaking in their Crimes, or by ſuffering any Outrage at their Hands.

Beſides, they are the greateſt Impoſtors in the World: Their Talent lies in inventing new Fables every Day, and making them paſs for incomprehenſible Myſteries among the Vulgar.

One of their Cheats is to perſuade the People, that their Idols Eat like Men: And to the end they may be plentifully provided with good Cheer, they make them of a Gigantick Figure; and to be ſure, with a prodigious Paunch. If theſe Offerings, with which they maintain their Families, come to fail, they denounce againſt the People the Anger of the Hungry Gods.

They believe, that a Cow has ſomething in her Sacred and Divine; and happy is the Man, who can be ſprinkled with the Aſhes of a Cow burnt by the Hand of a *Braman*; he, who dying, lays hold of a Cow's Tail, and Expires with it betwixt his Hands, thinks himſelf as happy as he that is to be buried in the Robes of a *Capuchin*: For thus aſſiſted, the Soul departs out of the Body, purified, and ſometimes returns into the Body of a Cow; which is look'd upon as a great Bleſſing, and never granted, but to Heroick Souls, who contemn Life, and die generouſly, either by caſting themſelves headlong from a Precipice, or leaping into a kindled Pile,

Pile, or throwing themſelves under the holy Chariot, to be cruſhed to Death by the Idols, while they are carried in Triumph about the Town: For the Souls of wicked Men in their next Nativity muſt animate the Bodies of Swine, Dogs, or ſome more hideous Creatures.

And purſuant to this Doctrine of the Tranſmigration of Souls from one Body into another, they religiouſly abſtain from eating the Fleſh of any living Creature whatſoever, whether Fiſh, Fowl, or Four-footed Beaſts; leſt by chance they might feed upon a Body, animated with the Soul that lodg'd before in a Father or near Relation.

Theſe *Bramans* boaſt of a Divine Law ſent them down from Heaven, but couch'd in a Language that the Laity underſtand not; nor are they allow'd the ſtudying of it; but muſt obey, and believe implicitly all that the Prieſt ſhall be pleas'd to preſcribe as Articles of Faith.

The Moral Part of this Law is compriz'd in * Eight Precepts, *viz.*

I. Thou ſhalt not kill any living Creature whatſoever it be, having Life in the ſame: For thou art a Creature of mine, and ſo is

(* *Vid.* Henry Lord's *Diſcovery of the Sect of the* Bramans, *and old* Perſians *who ador'd the Fire*, Pag. 42.

it: Thou art endued with a Soul, and *it* is endued with the ſame. Thou ſhalt not therefore ſpill the Blood of any thing that is mine.

II. Thou ſhalt make a Covenant with all thy Five Senſes. Firſt, with thy Eyes, that they behold not things that be Evil. Secondly, with thy Ears, that they hear not things that be Evil. Thirdly, with thy Tongue, that it ſpeak not things that be Evil. Fourthly, with thy Palate, that it taſte not things that be Evil; as Wine or the Fleſh of Living Creatures. Fifthly, with thy Hands, that they touch not things defiled.

III. Thou ſhalt duly obſerve the Times of Devotion, thy Waſhings, Worſhippings, and Prayers to the Lord thy God, with a pure and upright Heart.

IV. Thou ſhalt not tell falſe Tales, or utter things untrue, by which thou mighteſt defraud thy Brother in Dealings, Bargains, or Contracts; by this Coſenage to work thy own peculiar Advantage.

V. Thou ſhalt be charitable to the Poor, and adminiſter to his Need, Meat, Drink and Money, as his Neceſſity requires, and thine own Ability enableth thee to give.

VI. Thou

VI. Thou ſhalt not oppreſs, injure or do Violence to the Poor, uſing thy Power unjuſtly to the Ruin and Overthrow of thy Brother.

VII. Thou ſhalt celebrate certain Feſtivals; yet not pampering thy Body with Exceſs of any thing; but ſhalt obſerve certain Seaſons for Faſting, and break off ſome Hours by Watching, that thou may'ſt be fitter for Devotion and Holineſs.

VIII. Thou ſhalt not ſteal from thy Brother any thing, however little it be, of things committed to thy Truſt in thy Profeſſion or Calling; but ſhalt content thy ſelf with that which he ſhall give thee as thine Hire; conſidering that thou haſt not Right to that which another Man calleth his.

And as for their *Burials*, this is their Cuſtom; when any Man is deſperately Sick, and paſt any Hope of Recovery, they enjoyn him to utter *Naraune*, which is one of the Names of God, importing Mercy to Sinners; of which Mercy at that time he ſtandeth moſt in need of. His Spirits languiſhing, at that time they ſtretch out his Hands, pouring fair Water into them, as the

Offering of his Life, praying to *Kiſtneruppon*, the God of the Water, to preſent him pure to God, with this Offering of his Hand. His Life being departed, they waſh his Body, as a Teſtimony of his Cleanneſs and Purity.

This is the Ceremony obſerv'd in the Viſitation of their Sick.

After this, for the Burial of their Dead; 'tis after this manner: *Firſt*, they bear the dead Body to a River's Side, appropriate to ſuch purpoſe; where ſetting the Corps down on the Ground, the *Braman* uttereth theſe Words: *Oh Earth, we commend unto thee this our Brother; whilſt he liv'd thou hadſt an Intereſt in him; of the Earth he was made; by the Bleſſing of the Earth he was fed; and now therefore he is dead, we ſurrender him unto thee.*

After this, putting combuſtible Matter to the Body, and lighting it by the Help of Sweet Oyl, and Aromatical Odours ſtrowed thereon, the *Braman* ſaith, *Oh Fire, whilſt he lived, thou hadſt a Claim in him, by whoſe Natural Heat he ſubſiſted: We return therefore this Body to thee, that thou ſhould'ſt purge it.*

The Body then being incinerated, or burnt to Aſhes, they diſperſe the Aſhes abroad into the Air; and the *Braman* uttereth theſe Words; *Oh Air, whilſt he liv'd, by thee he breathed; and now having breath'd his laſt, we yield him to thee.*

The

The Aſhes falling on the Water, the *Braman* ſaith, *Oh Water, whilſt he liv'd, thy Moiſture did ſuſtain him; and his Body is diſpers'd; take thy part in him.*

So they give every Element its own: For as they affirm Man to have his Life continued by the Four Elements; ſo, they ſay, he ought to be diſtributed amongſt them at his Death.

If you would know more of the Manners of the People, read a Volume of Letters written by theſe Heathens themſelves, giving an Account of their Religion, Manners, and Learning to their Correſpondents, the *Daniſh* Miſſionaries at *Tranquebar*, ſold by Mr. *Mears* near *Temple-Bar.*

St. *Thomas* the Apoſtle preach'd the Goſpel amongſt the *Malabarians*; and Chriſtianity remain'd there for many Ages in its primitive Simplicity; till in time, for want of good Paſtors, they were in danger of loſing the Remains of the Goſpel, had not *Mar Toma*, a Native of *Syria*, taken care of the decay'd State of Chriſtianity in theſe Parts; who being ſeconded by diverſe other Teachers out of *Syria*, the *Syriack* Language was introduc'd into their Churches, and the former Purity reſtor'd amongſt them, till the time that the Opinions of *Neſtorius* got footing

ing in *Syria*, and thence were tranſplanted into *India*.

They have always, or at leaſt for 1300 Years, been under the Patriarch of *Babylon*. (himſelf being ſubject to the Patriarchal See of *Antioch*) who, as their *Meterene*, or Biſhop died, took care to ſend them another, which reſided ſtill among them, and was had in great Reverence both by Chriſtians and Infidels: And in this ſtate they were found by the *Portugueze*; who extending their Conqueſts to the very Neighbourhood of theſe Ancient Chriſtians, made uſe of all Arts and Stratagems imaginable, to perſuade them to own the Supremacy of the Biſhop of *Rome*: But *Mar Joſeph*, their Biſhop, would neither be flatter'd nor frighted from his Sacerdotal Obedience, due to the Patriarch of *Babylon*; telling them plainly, that he had nothing to do with the Biſhop of *Rome*; and that the Biſhop of *Rome* had as little to do with him: Whereupon the Archbiſhop of *Goa* thought it high time to act *a-la-mode de Rome*, and to employ thoſe Arguments of Infallibility that ſeldom or never fail in trampling upon oppreſs'd Innocence; I mean, Arguments of Steel, in the Hands of Horſe-Grenadiers us'd to Rapin and Violences, and fluſhed with Succeſſes: For ſome of thoſe Veterane Combatants were ſent by the Archbiſhop of *Goa* to find out

Mar

Mar Joſeph, with Orders to lay hands on him, and bring him bound to *Goa*; from whence he was tranſported to *Lisbon* in order to be ſent to *Rome* to ſtudy the Decrees of the Council of *Trent*, which was but then newly hatch'd; but *Mar Joſeph* by his Addreſs, and extraordinary Appearances of Sanctity, did ſo far inſinuate himſelf into the Favour of *Donna Catherina*, who was Queen Regent at that time, that he was ſent back by the next Ships to *Goa*, with the Queen Regent's Letter, ordering him to be permitted to live quietly in his Biſhoprick. But at his Return to his Flock, he found it ſupplied with another Biſhop ſent from *Babylon*, according to their Deſire: For they never hop'd to ſee their Biſhop return again: This new Biſhop's Name was *Mar Abraham*; who finding himſelf regularly called, and eſteem'd by the Inhabitants, would not reſign to *Mar Joſeph*. Some raviſh'd to ſee their old Biſhop ſafely return'd to them after ſo many Perſecutions and Dangers ſuffer'd for his Faith and Conſtancy to his Metropolitan, thought they could not, without the baſeſt Ingratitude, forſake this Venerable old Man; but a ſtrong Party ſtuck cloſe to defend the new Biſhop, till he was likewiſe taken Priſoner by the *Portugueze* Archers, and ſent to *Rome*, where he was degraded of all his Sacerdotal Dignities.

The

The Third Biſhop whom they laid violent Hands on, was *Mar Simeon*; who was likewiſe ſent to *Rome*; where, after having been examin'd by the Inquiſition, he was declar'd by Pope *Sixtus* V. not to be in Holy Orders, and was confined in a *Franciſcan* Convent in *Lisbon*, where he died. This was the laſt Biſhop ſent from *Babylon* to the Chriſtians of St. *Thomas*: For the *Portugueze* gave ſtrict Orders that no Eccleſiaſtick ſhould come from *Babylon* to the *Indies*, guarding all the Paſſages both by Sea and Land.

The Church being now without a Paſtor, the Archbiſhop of *Goa*, Dom *Frey Aleixo de Menezes* laying hold of this Eccleſiaſtical *Interregnum*, reſolved to thruſt himſelf into this Biſhoprick; threatening the Heathen Princes, under whoſe Protection theſe Chriſtians lived, with Fire and Sword, if they did not force their Chriſtian Subjects to take him for their Archbiſhop: And having corrupted the Heathen Governours, they made their Maſters believe, that 'twas not their Intereſt to provoke the *Portugueze*, in refuſing to gratifie them in a Buſineſs of ſo ſmall Importance; tho' afterwards they found it to their Coſt, that they weaken'd their own Hands, and ſtrengthen'd the *Portugueze*, by the Acceſſion of many thouſand brave valiant Men.

Dom

Dom *Frey Aleixo* was empower'd by a Bull from Pope *Clement* VIII. to invade a a Diocefs he had no Right to, and to take Cognizance of all Errors and Abufes, by a formal Vifitation; in which Bull the *Portugueze* Original hath thefe Emphatical Expreffions:

Sobre as quaes caufas & fobre cadahuna dellas vos concedemos & damos pleno & largo poder, & autoridade pello tenor deftas prefente, lettras naon obftantes quaes quer Conftituciones, Ordenaciones Apoftolicas, geraes, ou efpeciaes ou feitas em Confilios, Provinciaes Synodaes & principalmente do decreto do confilio Tridentino que prohibe, que fe nom poffam formar proceffos ainda informativos contra Bifpos fe naon per vigor de comiffion, affinada de propria mano de Pontifice Romano. Jornada de Arcebifpo de Goa, Fol. 10.

In all and every one of thefe Cafes, we conftitute you our Plenipotentiary, to act according to the Tenor of this Letter, maugre all Conftitutions, and Apoftolical Ornances, whether made in General or Provincial Councils; and more particularly, notwithftanding the exprefs Decree of the Council of Trent, *which orders, that not fo much as an Information fhall be taken againft a Bifhop, unlefs it be by a Commiffion figned by the Pope's own Hand.*

This

This thundering Bull for apprehending the *Malabarian* Biſhop, and invading his Biſhoprick, is not tranſlated by Dr. *Geddes* in his Hiſtory of the Church of *Malabar*, prefixed to the Decrees of the Synod of *Diamper*; which Book, if recommended to our *Engliſh* People, would put Modern Popery in a clearer Light, than all the Books of Controverſies can do: And it may be, the tyrannick dragging of ancient Biſhops thus out of their own Countrey and Dioceſſes, and harraſſing them about the World, would rouze up a generous Indignation in the Hearts of *Roman Catholicks* themſelves, and recover them from their hitherto invincible Bigotry.

Dom *Frey Aleixo*, purſuant to this Order, began his Viſitations, going from one Pariſh-Church to another; but finding ſome Villages guarded by armed Men, who reſolved to defend their ancient Religion, his Lordſhip betook himſelf to the Sea, to ſave himſelf from the Fury of an injur'd People, whoſe Biſhops had been treated ſo barbarouſly: Other Villages he found without Inhabitants (for they had fled away at the News of the *Romiſh* Biſhop's Approach.) And thus he had but little Reſpect ſhew'd him in his new Dioceſs; and leſs Hope of Succeſs, till the Heathen Princes commanded their Chriſtian Subjects to acknowledge him

for

their Head in Ecclesiastical Affairs. Whereupon he call'd a Synod at *Diamper*, a Town in the Mountains of *Malabar*; where an hundred and fifty Churchmen of St. *Thomas* appearing, they were accus'd of these things following, as Heresies, *viz.* That they had married Wives; That they own'd the Patriarch of *Babylon* to be their Principal in Spirituals; That they own'd but Two Sacraments, *viz.* Baptism celebrated without Godfathers or Godmothers, without Cream and without Spittle; and the Lord's Supper under both kinds (Bread and Wine) to be administred to all the Faithful; denying the Bodily Presence, commonly call'd *Transubstantiation*; That they had no Instrumental Musick, nor Images in their Churches, except the Sign of the Cross; That they neither invok'd Saints, nor believ'd Purgatory; That they had no Holy Water, and did not acknowledge Guardian Angels; That they did not believe the Pope to be the Head of the Universal Church; That they knew nothing of Confirmation, nor of Godfathers and Godmothers made use of in the Celebration of this Ceremony by the Church of *Rome*; That they had no Monks, nor Friers, nor any other Names of Dignity, but Bishop and Deacon.

These

Theſe were ſome of the Opinions whereof they were accus'd, and oblig'd to abjure forthwith; and, to their great Surprize, were forced to ſeparate themſelves from their lawful Wives, or be ſuſpended from all Church-Benefices.

'Twas likewiſe decreed, that *Syrian* and *Chaldean* Books ſhould be burnt, or corrected by the *Jeſuits*, that by ſo doing, no ancient *Indian* Apoſtolical Monuments might remain in thoſe Parts, to reflect Reproach upon *Romiſh* Novels. But notwithſtanding this Eccleſiaſtical Tyranny, theſe Ancient Chriſtians do ſtill look upon all thoſe Proceedings as wicked and unwarrantable; and are far from owning the Biſhop of *Rome*'s Supremacy; as appears from a *Syriack* Epiſtle, directed to *Ignatius* Patriarch of *Antioch*, from *MahaToma* an Eccleſiaſtick in *India*, reſiding in *Chadenad* in *Malabar*, and ſent to *Europe* by Mr. *Vander Duin*, a *Dutch* Governour returning for *Holland* in order to be further'd to *Antioch*; which he did accordingly, and kept a Duplicate thereof for himſelf; and got it tranſlated into *Latin* by the Learned *Charles Schaof*, Profeſſor of *Hebrew* in *Leyden*, for the Satisfaction of the Curious World. The Subſtance of the ſaid Letter is, to repreſent to the Patriarch of *Antioch* (whom he ſtiles *Head of the Catholick Church*) the great Neceſſity the *Indians* have of a

Spiritual

Spiritual Guide, and deſires they may be ſupply'd with ſuch Men as are verſ'd in interpreting the Holy Scriptures.

This Learn'd *Hebrew* Profeſſor, was not contented only with tranſlating *Maha Thoma*'s Epiſtle into *Latin*; but writ to him a Letter in the *Syriack* Language, directing it for him at *Chadenad* in *Malabar*, accompanied with a Preſent of ſome *Syriack* Teſtaments lately publiſh'd by himſelf at *Leyden*; deſiring him to compare them with their own *Syriack* Copies, and to inform him more particularly of the State and Circumſtances of their Church; and whether they have any Writings of any other of the Apoſtles; and eſpecially, of St. *Thomas*: He deſires further, to ſend him a *Syriack* Copy of the Chief Heads, of the Chriſtian Religion, as eceiv'd among Proteſtants.

Theſe two *Syriack* Epiſtles are printed with their reſpective *Latin* Verſions, in *Leyden*, 1714.

But 'tis high time now, to give ſome Account of the *Daniſh* Miſſionaries; and what Succeſs their Endeavours have met with, among the *Indians*.

In the Year 1705, the preſent King of *Denmark* reſolv'd to ſend ſome Miſſionaries to *Tranquebar* upon the Coaſt of *Coromandel*. The Univerſity of *Hall* being apply'd to for

furnishing able Persons to undertake so hazardous an Enterprize. Two Young Divines, Mr. *Ziegenbalg* and Mr. *Plutscho* Subjects to his *Prusian* Majesty, were singled out for this purpose; who having embark'd about the latter End of *November* 1705. arriv'd at *Tranquebar* in *July* 1706; knowing neither the *Portugueze* commonly spoken in the Maritime Towns of the *Indies*, nor the *Malabarian* Language, without which there is nothing done in the converting of those Heathen Nations to the Knowledge of the Gospel; (for to attempt it by an Interpreter, has been found altogether fruitless.) Therefore they apply'd themselves to the learning of these Languages; which they effected in the Space of Six Months, so far as to be able to understand the Inhabitants, and to be understood by them again; and made some Converts that very first Year. But when they had made themselves Masters of these Languages, they convers'd every Day with the Heathens, and set up Charity-Schools to bring up the *Malabarian* Children in the Doctrine of Christ, and made many Proselytes among those that were of riper Years; preaching the Word of God at their own Lodgings, till the Hearers became too numerous: This put them upon building a New Church, which was happily finished, by the liberal Contributions of pious Christians:

ſtians: But not contented with this, they undertook the Tranſlation of the New Teſtament, which was happily finiſh'd, printed, and diſpers'd among the Heathens, which they now read very attentively in their own *Malabarian* Language.

The King of *Denmark* has eſtabliſh'd a College, conſiſting of Miniſters of State, Divines, and other worthy Men, to concert the beſt Methods, to ſtrengthen the Hands of the Miſſionaries: the Honourable Members of the *Society* ſettled in *London* for propagating Chriſtian Knowledge, do furniſh the Miſſionaries with Money from time to time, to carry on ſo pious an Undertaking, and have made them a Preſent of Paper, and a Printing Preſs, to the end they may publiſh uſeful Books, for the Uſe of the Gentile World; whereof many Catechetical Writings, and other ſmall Books, for the Inſtruction of Youth, have been publiſh'd by the Miſſionaries.

And for the eaſier Propagating of Chriſtian Knowledge, they have erected there a Paper-Mill, which may in time prove advantageous to the Miſſion: Paper being a dear Commodity in the *Indies*.

They have in a few Years baptiz'd above two Hundred and fifty of the Heathens; which, if we conſider the Fewneſs of the Labourers, the Difficulty of the Undertaking, the Pains, and Care they take of their new

Diſciples; add to this, the great Service they have done to Poſterity, in compoſing a Grammar, and Dictionary in that Language; and finiſh'd the Tranſlation of the Old Teſtament; one may boldly ſay, that theſe two Honeſt Gentlemen have done more Service to Chriſt and his Goſpel, than the *Spaniards* and *Portugueze* have done for theſe laſt two Hundred Years, in both the *Indies*: For 'tis manifeſt they have been as careful to conceal from the Knowledge of the poor *Indians*, the Rich Mines comprehended in the Sacred Volumes of the Old and New Teſtaments, as they have been diligent to find out their Rich Mines of Gold and precious Stones.

And as for their great Number of Proſelytes, 'tis done by Force and Violence; whereof the Heathens are as much ſenſible, and ſcandaliz'd at their cruel Proceedings, as Proteſtants can be at the bloody Tribunal of their Inquiſition; as appears by the Speech of one *Gemalio* an *Indian*, when the *Portugueze* were driven out of the Iſland *Ito*: Wherein he told them in a full Aſſembly, that if they preach to others, that there was a God in Heaven who obſerv'd all that was done on Earth, and would certainly reward all Good, and puniſh all Evil Deeds, without believing it themſelves, or without practiſing what they believ'd; they were guilty of ſuch Crimes, which

which ſuch a God muſt certainly deteſt above all others.

You preach Chriſt crucified unto us, ſaid he, *and at the ſame time Crucifie thoſe you have perſuaded to believe in him. You muſt know, that we are not ignorant of what you have done to King* Xael ; *and how you rewarded his great Kindneſs and Civility to you, with Violence and Outrages.*

The *Portugueze* Hiſtorian who relates it, makes this Reflection : *Thus we loſe Places by our Inſolencies, which we gained by our Valour.* And their Proſelytes are ignorant of Chriſtianity ; knowing little more than *Ave Maria, Pater-noſter*, and how to croſs themſelves on all Occaſions. But our Proteſtant Miſſionaries know of no other Method of Converting the Heathens, but that of the Apoſtles themſelves, *viz.* Perſuaſions and convincing Reaſons, ſetting forth the Corruptions of Human Nature, and the Neceſſity of a Mediator ; as will appear by the following Conferences ; and more particularly, if you read a Book call'd *Propagation of the Goſpel in the Eaſt ; being an Account of the Succeſs of their Miſſion ; Containing a Narrative of their Voyage to the Coaſt of* Coromandel ; *their Settlement at* Tran-

Tranquebar, *the Divinity and Philoſophy of the* Malabarians, *their Language and Manners, the Impediments obſtructing the Converſion of the Heathens.* Printed by the Directions of the Society ſor Propagating of Chriſtian Knowledge.

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Con-

Conference I.

Of the Original of Good and Evil, and the Means of Salvation through Jesus Christ,

Between a *BRAMAN* and one of the *Danish* Missionaries.

UPON the Sixth of *March*, 1707, I *Bartholomew Ziegenbalgen* was visited by a Grave and Learned *Braman*: And asking him, what he propos'd to himself by his Friendly Visit, he reply'd, That he desir'd to confer with me amicably about the great Things and Matters of Religion. Whereupon I ask'd him, whether he would propose to

me, or that I ſhould lay before him ſome Important Queſtions; he accepted of the latter, and promis'd to tell his Mind frankly, upon my ſeveral Interrogatories. Then I ask'd him, if he did ſeriouſly believe the the Exiſtence of One Supreme Being? He replied, Yes. Then, proceeded I, how can that be, while you *Malabarians* believe a Plurality of Gods? We allow, reply'd the *Braman*, but One Primary and Sovereign Being, the Source and Fountain of all created Derivations, and the Principle of all other inferiour diminutive Beings; and conſtantly profeſs, that the Great *Triad* of Deities, *Iſuren*, *Wiſchtnu* and *Biruma*, acknowledge him for their Sovereign Lord and Maſter, as the great Number of other Gods act under the Direction of the Three foremention'd *Numens*, *Iſuren*, *Wiſchtnu* and *Biruma*: And this is the true Reaſon why our Sacred Books make frequent mention of a Plurality of Gods; tho' really, and in truth, all of them are but Vicegerents, and Lieutenants ſuperintending the Works of Creation, and the Actions of Men, in their reſpective different Capacities, under the high Command of the Prime Cauſe; whom we, in and through them, revere and worſhip: And our Adorations thus perform'd according to his own Preſcription, are as

accep-

acceptable unto the Supreme Being, as if immediately directed to himſelf.

Then I reſum'd; God has liberally bleſs'd you *Malabarians* with Strength of Thought and Readineſs of apprehending the various Aſpects and mutual Relations of all Sublunary Things: But I am all Amazement, when I ſee your Blindneſs in not diſcerning Spiritual Things; as if you had ſworn Eternal Allegiance to the Dictates and Poetical Fictions of Lying Bards; who riding upon the Ridges of Metaphors and Allegories, have rhimed you into the Belief of lying incomprehenſible Perplexities. For is not this the Extremity of Madneſs, to believe, that the Supreme Being is divided and ſubdivided into many Subordinations of Deities? This reflects Diſparagement upon the GREAT ONE, and tarniſhes the Glory of his moſt Incommunicable Attribute. And the Cauſe of this groſs Ignorance, ſo rife amongſt you, is your want of being inſtructed out of the Revealed Word of the Living God: For your Fathers, ſtopping their Ears to the kindly Invitations of Divine Wiſdom, God in Anger gave them up to a Spirit of Deluſion, and to the Belief of Lies: And you treading in the Steps of Lying Antiquity, and believing your vain Traditions, are, even to this

Day, as ignorant of the Nature of God, as ever your Fathers were; and utter ſuch groſs Inconſiſtencies upon this Point, as if you acknowledg'd no real Object of Adoration: For tho' verbally you own the Exiſtence of One Supreme Being; yet you have no Knowledge of his Nature and Attributes, nor of his Will and Pleaſure, with relation to the Mode or Manner of Worſhip due to him, and required by him from all the Rational World: For when you talk of your many Gods and Goddeſſes, you are at a loſs to whom you had beſt addreſs your Vows, or offer Bloody Sacrifices: Moreover, you relate ſuch Diſagreement of your numerous Gods, that they ſeem to live in a continu'd State of War among themſelves. For if you incenſe *Iſuren*, *Wiſchtnu* is diſſatisfied; and if this is honour'd by his Votaries, the other reſents it grievouſly; and you may be ſure to meet with greater Effects of ſubſtantial Miſchief from the one, than Divine Largeſſes and Favours from the other; and this eternal Miſunderſtanding and Jealouſie reigns among all the ſeveral Companies of Self-contradicting Gods. Therefore quit your ſelves like Men, and break off the Cords of inveterate Errors, and ſave your own Souls, ſeeking diligently the Knowledge of the One only True God.

The

The *Braman*, aſtoniſh'd at my Diſcourſe, anſwer'd me very briskly; Our Religion is Venerable for its Antiquity, and has been profeſſed by many pious Kings and holy Prophets, thro' an *Uninterrupted Succeſſion* of many incircling Ages; which if falſe and erroneous, neither God nor Man had approv'd of the ſame, for ſo many continued Durations and Progreſſes of Time; but certainly, ſome one or other had honeſtly diſcover'd the Impoſture, and cautioned his Companions againſt pious Cheats, and ſacred *Forgeries*. To whom I returned this for Anſwer; Uninterrupted Succeſſion, and great Throngs of Proſelytes are no Characteriſticks of the Truth of any Religion; elſe it would follow, that the Devil is very Orthodox: For he is as famous for the Multitude of his Diſciples, as he is for his hoary venerable Antiquity. But you muſt judge of the Goodneſs or Badneſs of Religion, by the Fundamental Articles thereof, agreeing or diſagreeing with the revealed Word of the true God; but you *Malabarians* having no Knowledge of God's Word, can take no Cognizance of what is true Worſhip, believing with an implicit Faith, the Fables and *Reveries* of Tradition-mongers, your Poets and Doctors: Pray, do but conſult your own Underſtanding, and take

an impartial Survey of your own Religion, in all its Parts and Intentions; and if you are not refolv'd to affront your own Confcience, you'll eafily perceive, that the whole Syftem of your Divinity is nothing elfe but a perplexed Jargon of incomprehenfible Notions, inconfiftent and deftructive one of the other, as many wife Men among you have honeftly acknowledged; who have courageoufly afferted, that there is but one God bleffed for evermore: And your Conclufion, that your Religion is true, from God's permitting it to fubfift for fo many Ages, and to diffufe it felf over fo many fair Provinces, is altogether illogical, and an unjuft Way of arguing: But you are blame-worthy, in that while you might by contemplating the Work of Creation, and reflecting upon the Convictions of your own Confciences, attain to the Knowledge of God: Inftead thereof you love the Creature, and never make any Efforts to know God and your felves; therefore 'tis, that he gives you up to a reprobate Mind, in as much as you and your Fathers have refufed to be inftructed in the great things of God, who is no ways acceffary to your Perdition: For even now he calls you to the Knowledge of the Truth; but if you'll continue in your Rebellion againft him, he will not make ufe of violent Means to bring you

to

to the right Way, nor drag you into his Church by mere Force; but he will deal with you as with Free Agents, perſuading you with all the Evidences of Truth; which if you obſtinately reject against your ſelves, you'll certainly periſh in your Sins.

The *Braman* anſwer'd; God has created both Good and Evil; Vice and Vertue, Happineſs and Miſery, owe all the Being they have to the Supreme Cauſe, without whoſe Will nothing can exiſt or have a Being in this World: For if ſome Men are vertuous and holy, and others vicious and wicked, all this is but the Effect of the Will of God: And if we *Malabarians* are miſtaken in point of Religion, 'tis the Will of God we ſhould thus Err: For who are we, to reſiſt the Will of God, who has decreed every thing that is to happen to us in all the Courſe of our Lives; and with his own Finger has writ every Man's Deſtiny upon his own Forehead? [*They believe the Sutures of the Scull to be ſo many Lines written by the Author of our Being, denoting every Man's future Deſtiny.*] I anſwer'd; I allow God to have created all things very good in their kind; but he created nothing that was evil; but you reproach your Maker, by making him to be

the Author of Sin : For if, as you ſay, ſome Men in the World are neceſſarily vertuous and holy, and others, influenc'd by an Abſolute Will of God, are as neceſſarily wicked, you *Bramans*, and your Employment can be of no uſe in the World: For thoſe that are neceſſarily vertuous and holy, do not want your Inſtructions, nor Sacrifices ; and thoſe that are neceſſarily wicked, will receive no Benefit from all your ceremonious Burnt-offerings, and daily Prayers. Moreover, Kings, and Princes, who puniſh Vice, and reward Vertuous Actions, wou'd be as uſeleſs, if Men can't chearfully and willingly walk in the fair Paths of Vertue, and refrain their Feet from the Ways of Sin and Vice : And one might reaſonably ſay, that God rewards Vice and Vertue equally, both being according to the Order of his Decree and abſolute Will ; and that he himſelf is the greateſt of Sinners, with many more Abſurdities which flow from your Opinion, and deſtroy the very Notion of Repentance : All which Abſurdities you eſpouſe for Truth ; becauſe you have no true Conception of the firſt Creation of Man.

The *Braman* anſwer'd, *Biruma* (the Supreme Being) creating Men in the Beginning, many of them became Devils, and the reſt remained Men and Women ; from whoſe

whoſe Intermarriages deſcended all the Nations of the World.

I anſwer'd, This your Notion of Creation is egregiouſly abſurd and falſe; For 'tis not *Biruma*, but the One only true God, created Men; and not many, as you ſuppoſe, but one Man only, out of whoſe Rib he form'd Woman, and brought them together, and bleſſed them, that they might be the Parents of all future Generations; and theſe our firſt Parents God created *after his own Image*, conſiſting in Knowledge, Righteouſneſs, and true Holineſs, without any Taint of, or Inclination to Sin; but after ſome of the inviſible Beings (Angels) rebelled againſt God, one of theſe revolted Miſcreants, or Devils, took upon him the Form of a Serpent, and with lying Deluſions beguil'd our firſt Mother *Eve*; ſhe influencing her Husband, and our Father *Adam*, they both, by abuſing their free Will, broke God's Commandment, polluted his Image, and made themſelves obnoxious to his Diſpleaſure, and to all the Shame and Miſeries (the genuine Conſequences of their Sin) that now cover the Face of the whole Creation: But from the Beginning it was not ſo: For God made every thing in its kind very good; but the Devil, in combination with the free Will of Man, introduc'd

troduc'd Sin into the World: For when we see a Stately Palace, built at the Infinite Expences of a potent Prince, for his own Royal Habitation, burnt down with Fire, no Man will say, that the King was the Incendiary; but some of his Enemies, or his negligent Domesticks. The Application of the *Simile* is easie and to our purpose; especially when we find all this made out clearly unto us in the holy Word of God: And this is the true Historical Account of the Original of Evil, and of its first Appearance upon the Stage of the World; and if you please to exercise the Vertue of Patience a little longer, I'll shew the true Way and Means of being deliver'd from this State of Corruption wherein we live; that we may enjoy the true Liberty of the Children of God.

Then I proceeded, That Man was created without Sin, according to the Image of God, as is proved already; and that we are now deprived of the same, as by sad Experience every one feels in himself; and 'tis as plain, that being great Sinners, and Enemies to God, we are not capable to atone offended Majesty: For divine Justice requires Satisfaction at our hands, either Actively, in repairing the Breaches already made, by sinless Obedience for

for the future; or Passively, by undergoing for ever in Hell the Punishments of our Sins. But neither Man nor Angel being able to satisfie the strict Demands of the Divine Justice, God himself, out of his infinite Loving-kindness to Mankind, promised to send his Only-begotten Son into the World, to be their Redeemer, by cloathing himself with our Nature, suffering and dying for the Sins of the World, to the end that the Justice of God might be fully satisfied, and that all Men believing in this promised Redeemer, might be saved from the Guilt of Sin, and obtain eternal Happiness; and that such as did not exercise Repentance towards God, and Faith towards the promis'd Redeemer, should perish in their Sins. Now, all such as embraced the promis'd Redeemer, were in Deed and in Truth *Christians* (no regard had to the Circumstances of Time or Place;) For tho' they were not then call'd so; yet, inasmuch as they believ'd the Redeemer, who is the Christ, they were really Christians. And thus you see, that the Christian Religion has been profess'd from the Beginning of the World, and is certainly the most *Ancient* of all Religions; and your Religion is nothing else but the Corruption of ours. Yet we, that in all times profess'd the best of Religions, had but few Follow-

ers:

ers: But your False One, consisting of Foolish Inventions of Men, has been always throng'd with Multitudes; As the People of *Israel*, acknowledging the True Religion, were but a Little Flock, compared with all the Nations of the Earth that professed the grossest Idolatry. This promised Redeemer, or *Messias*, was to be born an *Israelite*, according to the sure Word of Prophecy, spoken long before of his coming into the World, with the Time, the Place, and all the other most diminutive Circumstances, of his Birth and Education, Life, Sufferings, Death, Burial and Resurrection from the Dead on the Third Day: All which Scripture-Prophecies have been circumstantially fulfilled in our Redeemer. He was born a Man, and was named *Jesus*, conversed amongst Men the Space of Thirty three Years, did many Miracles, taught the Way of Salvation to his Brethren, liv'd a Life free from all Appearance of Sin, satisfied the Justice of God for our Sins, which otherwise we should have done in our own Persons during all the Ages of Eternity. And thus was all Mankind redeemed from the penal Consequences of Sin. And God, willing to assure all Nations, that he was reconciled to them thro' the Merits of Christ's Death and Sufferings, raised him from the Dead; who

who aſcended viſibly into Heaven, promiſing to ſend the Holy Spirit, who ſhould comfort them, and reſide among them, lead them into all Truth, commanding them at the ſame time to teach all Nations the Way of Salvation; thro' whoſe Hands he work'd Miracles, ſo that in a little time many Thouſands believed in his Name, and embraced his Divine and Heavenly Precepts for the Rules of Holy Converſation. 'Twas about this time that we *Europeans* were bleſſed with the joyful Tidings of the Goſpel; which, in progreſs of time rooted out all the Errors of Paganiſm, which the ſeveral Inhabitants unanimouſly profeſſed before. And 'tis recorded in Hiſtory, that the Apoſtle St. *Thomas*, one of Chriſt's Diſciples, came about the ſame time into this Country, and preached the Goſpel of Salvation to your Fathers; but few of them did cloſe with the gracious Offers; but continu'd to be diſobedient, as you do at this Time: Yet, for all this, God is not wearied in ſeeking your Eternal Happineſs. Therefore obey the Voice of Heaven, that invites you to Repentance, and to believe in his Son Jeſus Chriſt, that you may receive the Remiſſion of your Sins here, and Eternal Happineſs hereafter.

To

To this the *Braman* anſwer'd, I believe all you ſay of God's Dealings with you White *Europeans*, to be true; but his Appearances and Revelations among us Black *Malabarians*, have been quite otherwiſe: And the Revelations he made of himſelf in this Land are as firmly believ'd here to be true, as you believe thoſe made in your Country: For as Chriſt in *Europe* was made Man; ſo here our God *Wiſchtnu* was born among us *Malabarians*; And as you hope for Salvation through Chriſt; ſo we hope for Salvation through *Wiſchtnu*; and to ſave you one way, and us another, is one of the Paſtimes and Diverſions of Almighty God.

I reply'd; your God *Wiſchtnu*'s changing Forms and Shapes ſo ridiculouſly often, of which your Writers make ſo great a Stirr, is ſo unworthy of a Wiſe, Holy God, that 'tis certainly the Deſign of a deluding Devil, to impoſe upon your credulous Diſpoſition, to believe the groſſeſt Abſurdities: For you own, he was once metamorphos'd or changed into a Swine; at another time, into a Fiſh, into a Tortois, and into half Lion and half Human ſhape. Pray, how can you believe that ſuch a Monſter could be the Redeemer of Mankind? For who could converſe with

with ſuch a Monſter, to the End that they might believe he came to redeem Men rather than Swine, Fiſh, Tortois, and other wild ravenous Creatures? If he had come into the World with an Intention of ſaving Men, he would have taken upon him Human Shape, to the end that Man might learn his Heavenly Inſtructions, and emulate his Holy Converſation; but withal you ſeem to inſinuate, that in order to ſave Mankind, he appear'd under the Name of *Wamanen*, *Ramen*, and *Piſchtnen*; but upon reading the whole Hiſtory of this your Multifariouſly formed God, I find he was the Author of cruel Bloody Wars, tending to render the Children of Men more the Children of Perdition and Slaves to Sin, than they were before: Therefore I am all Aſtoniſhment, when I ſee you *Bramans* believing ſuch ridiculous Whimſies, and laying them before your Brethren as Holy and Sanctified Myſteries.

Hereupon, he only ſaid, every one may be ſaved by his own Religion, if he does what is Good, and ſhuns Evil.

But I anſwer'd, no Man can come to the Knowledge of what is good, and of what is evil, without the Word of God; and more eſpecially, 'tis impoſſible for you to attain

attain to the Knowledge of your own Natural Blindneſs and Corruption, or to exert any truly vertuous Actions by your own Sufficiency: For if you would in earneſt forſake Evil, and do good, you muſt apply to Chriſt, the Fountain and Spring of all that is good; be baptized in his Name, and believe in him as your only Saviour and Redeemer: 'Tis then you'll be enlighten'd and renewed in the inward Man, and enabled thro' aſſiſting Grace, to ſhun Evil, and to perform Vertuous Actions, acceptable and well pleaſing to the ever-bleſſed God.

Then, he reply'd, as I am no Lover of Contention, ſo I freely own, that I cannot blame any Part of all that you have ſaid; but ſtill I am of the ſame Opinion, that if we lead Lives morally inoffenſive, and ſtrictly vertuous, we have no need of the Chriſtian Religion, to make our Perſons or Actions more acceptable to God. I don't comprehend, how Baptiſm and Faith can influence my Actions, or procure me the Forgiveneſs of my Sins.

To conclude, I ſaid to him, the Neceſſity of Faith in Chriſt I have laid before you already; but to give you this Faith, is not in my power. Go home, dear Friend, and proſtrate your ſelf before the refulgent

Throne

Throne of the Almighty Creator of the Univerſe, and beg him heartily to enlighten your Mind in the great Truths relating to your Eternal Happineſs; and you'll find how neceſſary 'tis to believe in Jeſus Chriſt. He thank'd me kindly for my Advice, and bid me Adieu.

Conference II.

Of the Propagation of the Mahometan *and* Christian *Religion,*

Between a *Mahometan* Prieſt and one of the *Daniſh* Miſſionaries.

ON the Fifth of *July*, 1707, a *Mahometan* Prieſt (that was Inſpector over many ſubordinate Eccleſiaſticks) accompany'd by ſome of his own Religion, honoured me with a Friendly Viſit; and having heard, that we came into this Country to propagate ſome new Religion among the *Indians*, he told me, he was very deſirous to diſcourſe me

upon ſeveral weighty Points, inaſmuch as he never yet had had the opportunity to confer with an *European* upon Matters of Religion: And to uſher in Diſcourſe handſomly, he told me, he wondred very much how we *Europeans* had in ſo ſhort a time attained to the Knowledge of their Language, while our own Language is ſo harſh and difficult to be underſtood; I anſwered, You may perceive Sir, that God has Deſigns of Love and Mercy, both towards *Mahometans* and *Heathens*, inhabiting theſe Countries, while he raiſes Men, who ſpare neither Pains nor Charges, to viſit theſe Countries, and learn your Language, in Order to capacitate them to confer with you all amicably about the great things of God.

Whereupon he with a cheerful Eagerneſs, deſired me to favour him with the ſight of our Bible; and complying with his honeſt Deſires, I produced the *Old Teſtament* in *Hebrew*, and the *New* in *Greek*; and he urging me to read and explain to him ſome Portion of the Old Teſtament, I read the whole third Chapter of *Geneſis*, and gave him the Interpretation thereof *verbatim* in *Malabarick* or *Damulian*, being the Hiſtory of the *Creation*, and *Fall of Man*, and of his being reſtor'd to favour upon his believing that firſt great Promiſe of a Redeemer. At

which

which he ſeem'd to be more than ordinarily ſatisfied, telling me, his Religion agreed with mine in ſeveral Points, and deſir'd me to proceed in reading a Portion out of the New Teſtament. Then I read diſtinctly the Third Chapter of St. *John*'s Goſpel, adding thereto in *Malabarick*, the Interpretation, Verſe by Verſe, which he heard, with all his Friends, very attentively; aſſuring me that his Religion and mine was in ſubſtance the ſame, with this difference only, that what we apply to *Chriſt*, they attribute to *Mahomet*.

I allow'd the Conformity to be very viſible, and that his Obſervation was very reaſonable, and begg'd leave to give him the Reaſons and Cauſes of this Conformity; and told him how *Mahomet*, in Hammering his new Religion, was aſſiſted by a *Jew* and a *Chriſtian*; the one ſupplying him with the Hiſtory of the Old, the other with the Hiſtory, and ſome Precepts, of the New Teſtament; but both very much maim'd and imperfect: Hence 'tis, that what is good and wholſome in your Religion, is borrow'd out of the Sacred Volumes of the Old and New Teſtament; and what is otherwiſe, has *Mahomet* for its Author.

He anſwer'd, Pray, how can you judge ſo diſadvantageouſly of *Mahomet*, while you know nothing of his Hiſtory? Sir, ſaid I, we Chriſtians have a fuller Account of *Mahomet*, than you your ſelves have: For as *Mahomet* was propagating his Religion with Fire and Sword, the Chriſtians, that eſcap'd his Fury, gave a full Account of his Proceedings, of his Perſon, Manners and Religion; which Relations have been faithfully committed to Writing, and handed down to Poſterity: But all the Accounts you have of him, are writ by his own Creatures, induſtriouſly trumpeting his Warlike Achivements; but paſſing by all his Vices and Imperfections in ſilence; or by ſuch, as fearing his Power, have not dar'd to write the Truth: And beſides all this, we read all the Hiſtories relating to *Mahomet* writ by thoſe of his own Perſuaſion, with the *Alcoran* it ſelf printed in *Arabick*, which our Learned Men do underſtand, and have tranſlated into all the celebrated Languages of *Europe*; and therefore we can judge of all Matters relating to *Mahomet* and his Religion: Whereas, on the other hand, you *Mahometans* have no Notion of our Religion; which is the only reaſon why you addict your ſelves to the Doctrine of *Mahomet*: For he that never ſaw any other Bird but a Crow, will think it the fineſt

fineſt of Birds; and his Croaking to be very muſical; but when he comes to hear the Melodious Notes of the Nightingal, he'll certainly change his Opinion. I leave the application to your ſelves.

But you Chriſtians, quoth he, believe in *Three* Gods, and we believe in *One* God only; pray, which of us then is the more miſtaken in Matters of Faith? I anſwer'd, Sir, far be it from us, to believe a Trinity of Gods, For I'll make it plain to you, by a familiar Compariſon, that we believe in but One God only. For as we ſee but one Sun in the Firmament, which has Light and Heat, repreſented to our Minds under *Idea's* quite different from that of the Solar Body, or Globe of the Sun it ſelf; and yet Heat, Light, and the Solar Body, are ſo united together, that they make but *One* Sun, and not *Three* Suns: So by way of accommodation, this may be apply'd to the Holy Trinity: For we ſay, that in one Divine Eſſence there are three Perſons, which are ſo ſtrictly united together, that he that denies the Holy Ghoſt, does indeed deny both the Father and the Son: Therefore you *Mahometans* do not really and indeed believe in the one True God; becauſe you reject the Holy Spirit, and Jeſus Chriſt, God bleſſed over all: For out of Chriſt there is no Sal-

vation neither here, nor hereafter; and you can't believe in Chriſt, till you are enlighten'd by the Holy Spirit of Grace, to diſcern things that are Spiritual: For tho' Natural Compariſons carry with them ſome Shadows of a Trinity; yet I own, they are not ſufficient Convictions: Wherefore, the Advice I have to give you, is this, Go home and reflect upon the miſerable State that Mankind is born in, and of the Rigour of God's Juſtice exacting Satisfaction for every the leaſt Tranſgreſſion; and how inſufficient we are of our ſelves to appeaſe a diſturb'd Conſcience, or an offended God, with all our beſt Performances; and then you'll acknowledge the Neceſſity of a *Redeemer:* Then proceed, and conſider thoſe Portions of holy Writ relating to the Perſon, Life, Doctrine, Death, Sufferings and Reſurrection of Jeſus Chriſt, confronting them with all the Particulars of *Mahomet's* Hiſtory; and pray the Almighty that he would Direct you to the true Diſcerning, which of the two Religions is more accommodated to the Exigencies of Human Nature, labouring under ſo many Spiritual Infirmities; which if you do in Sincerity, you'll ſee clearly, that 'tis not *Mahomet*, but Jeſus Chriſt, came to ſave Sinners from their Sins: And when you are come thus far, God will aſſiſt you with his Grace, and give you his Holy Spirit

rit to difcover unto your Souls all the Myfterious Truths neceffary for Salvation: For until a Man's Heart be chang'd by unfeigned Repentance, he can't underftand Spiritual Things, nor apprehend the *Truth as 'tis in Jefus.*

Then he re-affum'd and faid, Sir, our Law makes frequent mention of Jefus Chrift, by the name of *Ifanabi* (Prophet Jefus) but I can't perfuade my felf that God has a Son, nor that Chrift is Superior to our Prophet *Mahomet.*

To whom I made this anfwer; This feems to you abfurd, becaufe you meafure things of a Spiritual and Infinite Nature, with your Finite carnal Mind; whereas you fhould hear God fpeaking of his Son, who knows his own Nature, and that of Jefus Chrift, better than any Creature can pretend to know. Endeavour firft, to know *your felf*, and to be acquainted with the State and Condition of your own Mind; and reflect ferioufly upon the moft palpable Abfurdities fpoken of your own Prophet *Mahomet*: For you fay, he was next in Power and Glory to God, and his moft intimate familiar Friend; and withal you fay, he made War with all his Neighbours, carrying Devaftations and Rapine wherever he went, and

and, to encourage Licentiousneſs, allow'd *Polygamy* to his ſenſual Proſelytes. Pray, what can be abſurder, than to affirm, ſuch a vile unclean Beaſt to be the *Minion* and Darling of Almighty God, who is an Avenger of all the Tranſgreſſers of his holy Laws, and every where enjoyns Continency and Sobriety, as well as abſtaining from Rapine and Violence?

He anſwer'd, we know that he allows of *Polygamy*, or the uſe of many Wives; but this is no Crime: For *David*, who was both King and Prophet, and his wiſe Son *Solomon*, had very many Wives; and yet they are ſtill reckoned to be Holy Men, and numbred among the inſpir'd Pen-Men of Holy Volumes. And as for *Mahomet*'s Wars and Violences he was Commiſſioned by God ſo to do, and to root out all the Nations that would not receive his Doctrine, and the Book that came down from Heaven.

We allow, ſaid I, that *David* and *Solomon* had many Wives; but this was not purſuant to the Commands of God, but to comply with their own ſinful unmortified Inclinations, and the Licentious Cuſtoms then prevailing among the *Jews*: For as you allow the Goſpel of Chriſt to be a *true* and

and *holy* Doctrine, pray hear what he ſays upon this head, Matt. 19. verſe 4. *Have you not read, that he that created them, created them Male and Female, and that they are but one Fleſh?* And as to what you ſay of *Mahomet*'s Spiritual Commiſſion to deſtroy all ſuch that did not receive his Doctrine, this is deſtructive of the Juſtice and Loving-kindneſs of God: For tho' he would that all ſhould come to the Knowledge of the Truth, yet he never made uſe of Violence and Cruelty to gain Men to the Ways of Holineſs; but he ordain'd, that the Preaching of his Word ſhould be the Means of Salvation, ſetting Life and Death before the Eyes of Men, with all the powerful Inducements to embrace the One, and decline the Other; and then leaving every Man to his own Liberty of Chuſing for himſelf: Therefore if *Mahomet*'s proceeding with Cruelty and Violence be the Reverſe of the mild methods of a loving God, it follows, that his Doctrine muſt be falſe, and that he was never ſent from God, nor has in his Religion any of the Divine Characteriſticks ſtampt upon it.

Hereupon he only ſaid, I muſt confeſs, there are many things in our Law, whereof I my ſelf ſcruple the Truth very much; and, if you pleaſe, more of this at another Opportunity; but thus far for this time.

Then

Then I concluded, and aſſured him, if he continued in that good Diſpoſition of Mind, and weigh'd the matter ſeriouſly with himſelf, thirſting after the Salvation of his own Soul, hisDoubts and Inquiries wou'd redound at laſt to his Eternal Happineſs; adding, The Lord Jeſus Chriſt give you Wiſdom, and an Underſtanding Heart, to know him, and believe in him, that you may be Partaker of his Death and Sufferings, and may receive Forgiveneſs of Sins in this World, and in the the next, Everlaſting Life.

Then I took my leave of him deſiring him to favour me ſometimes with his Letters.

Con.

Conference III.

Of ſeeing the Face of God,

Between ſome *Mahometan* Monks, (or, as they call them, Holy Men) and a *Daniſh* Miſſionary.

ON the Eleventh of *July* 1707, ſeveveral *Mahometans*, whereof ſome were Merchants, and others, who pretended themſelves to be *Sacred* Perſons, lineally deſcended from the Family of *Mahomet*; wearing green Turbants, ask'd me what they ſhould do in order to *ſee the Face of God?* To whom I gave this Anſwer; Suffer your ſelves to be guided by the Will of God, and not by your own extravagant Fancies: For if you don't compoſe your Minds

Minds to a conformity to the Divine Pleaſure, you can never enjoy the Heavenly Viſion, neither in this World, nor in that which is to come:

They anſwer'd with an Air of Serioùſneſs, ſaying, We live here among the Infidels, who all of them are very earneſt in the Purſuit of Happineſs, and anxiouſly deſirous to ſee the Face of God; They frequent their *Pagods* (Temples) they offer Sacrifices, they Diſcipline themſelves with great Rigour, they perform tedious Ceremonies, go on Pilgrimage, do Penances, they retire to Deſarts, renouncing all the Pleaſures of Life; and many the like Auſterities are commonly exercis'd among them; and yet we can find none of them that can ſay, he has ſeen the Face of God; and we our ſelves being *Mahometans*, are ſtrict Obſervers of our Law, go every *Friday* in the Afternoon to the *Moſque*, we hear the *Alcoran* read, and repeat very Religiouſly all the ſet Formularies of Prayers, and aſſiſt at all the uſual Ceremonies; and when this Round of Formalities is at an End, we think our work is over, and ſeldom are ſollicitous about *ſeeing the Face of God*; without which, we are very well aſſur'd, that all religious Performances, are but fruitleſs Pageantries, neither acceptable to God, nor profitable to our ſelves; and, this duly conſider'd,

ſider'd, we make no difference between the *Pagan* and *Mahometan* Worſhip: For in this only we exerciſe our ſelves, that if by any Means and Enquiries we may be render'd worthy to ſee the Face of God: This is the Capital Point, in compariſon to which, all other things are but mere Toys in themſelves, and very inſignificant. Could we but find any Guides to mark out the Way leading to this State of Happineſs, we are fully reſolv'd to erect a Church open always to *Chriſtians*, *Heathens* and *Mahometans*, inſiſting only upon the Ways and Means of enjoying the glorious Preſence, and of ſeeing the *Face of God.* And thus we would put an end to Religious Wranglings, Preaching and Propagating the Doctrine of *Univerſal Charity.*

Hereupon I reply'd, If you wou'd ſee the *Face of God*, and anticipate the Joys of the next World, you muſt endeavour to have clean Hearts and pure: For the Saviour of the World has ſaid, *Bleſſed are the pure in Heart, for they ſhall ſee God.* Let this be your chief ſtudy; all other Efforts and Endeavours, all your Auſterities and Mortifications, will ſtand you in no ſtead: For you know, that God is *moſt holy*, and no unholy or defil'd thing can approach his Courts: Therefore you muſt be holy, as he is holy; you muſt be all Glorious within, purified in the in-

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ward Man from all *Self-love*, *Self-seeking*, *Pride* and *Hypocrisie*, which frequently inhabit the most retir'd Recesses of the Soul; while, in the Judgment of the World, the Men pass for holy, harmless, and undefil'd Darlings of Heaven, and God's sanctified ones: but God will not be mocked; For all your Alms and Sacrifices, and all your Austerest Performances, will draw upon you the Displeasure of Heaven, instead of the hop'd for Blessings, and distinguishing Favours of God, except your Hearts be clean.

Then they re-assum'd, and said, Pray Sir, if the Heart of Man is unsearchable, and past finding out, but by God only, whose Property it is to search the Reins and Hearts of the Children of Men; what makes you to trouble your self with our Hearts which is not your Province, nor is within the Circle of your Activity.

Gentlemen, said I, you are altogether Strangers to me, (whom I never saw before;) I know neither your Vertues nor Vices; yet in Charity I am bound to hope the best of you: But as to the *purifying of the inward Man*, I am sure, 'tis a Doctrine that you *Mahometans* are little acquainted with; being neither written in your *Alcoran*, nor ever taught by any of your Priests: And

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as it is the *eſſential* Part of Religion, I thought it my Duty to begin with this great Point, whereof I take you to be moſt ignorant; and now your Unwillingneſs to have your Conſciences examin'd, confirms me in my firſt Opinion of your Ignorance herein.

Then, ſaid they, what Mortal can pretend to ſuch high Degrees of Purification and Cleanneſs of Heart?

This Queſtion of yours, reply'd I, gives me ſome grounds to hope better things of you, tho' I thus talk; For I find you have a mighty Deſire to inform your ſelves in theſe weighty Matters; Give diligent heed therefore to what I ſhall offer to your ſerious Conſideration upon this Head: When I ſpeak of purifying the Heart, you muſt take me right, I don't mean any waſhing with Water, or any external Purifications, ſuch as are daily Practis'd among Men of your Perſuaſion, and are eaſily perform'd; But the purifying the Mind, which is the peculiar Work of God himſelf; he only can renew us in *the Spirit of our Minds*, by the ſprinkling of the Precious Blood of Chriſt; and if you wou'd have your Conſciences *purify'd from dead Works*, you muſt know Chriſt, and the *DESIGN* of his Death and Sufferings;

how that he came into the World to die for Sinners; you muſt believe in him for Life and Salvation, repent of your Sins, renounce the Errors of the Impoſtor *Mahomet*, and own Jeſus Chriſt to be the only Saviour and Redeemer of Mankind.

You ſpeak, Sir, ſaid they, of purifying the Mind, and of renewing the Heart, upon the Principles of your Religion. Now, with your leave, we could ſpeak in the Language of our Religion upon this ſubject very many fine Things; but we are not come here to reciprocate Queſtions and Anſwers out of this or that Syſtem of borrow'd Principles; for we are not addicted to any ſeparate Sect of Religion whatſoever; but we are come to hear of you the Words of Wiſdom, which may guide us in our ſearch of *ſeeing the Face of God.*

I anſwer'd, God dwelleth in Light inacceſſible, and no Man can ſee him and live; as 'twas ſaid to *Moſes* when he wearied God with this very ſame imprudent Requeſt as you are now propoſing. Know therefore, that if God in Mercy had not been pleas'd to reveal his Will to his Servants, we had been ſtill walking in Darkneſs, for ever ignorant of the Way that leads to the Manſions of the other World; where only we can expect

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to see the Lord Face to Face. For all that we Christians pretend to know of enjoying God's Presence in this World, or the next, is borrowed out of the Sacred Volumes of God's Word; and if you wou'd be assur'd whether or no, I am faithful in my Instructions to obtain the Enjoyment of God's Face, go your Way for this Time, and reduce to practice what I have laid before you; and then you'll find upon your own Experience, that all those things which I have communicated to you, are the Intimations that God has given us to direct our Steps in quest of his glorious Face: But if you are resolv'd to neglect my Instructions, I think it useless to talk any more upon this Head. However, I yet love you heartily for giving me an Handle to discourse upon this excellent Subject; and when you'll favour me with another Visit, you'll give me leave to ask you freely, whether or not you have begun to tread the Way that leads to the sight of the Face of God.

They thank'd me heartily for my Advice; and seeing me much engag'd in other Business, they bade me Adieu.

Conference IV.

Of the Misery the Malabarians *labour under, both as to their Spiritual and Temporal Condition.*

Between ſeveral *Malabarians* and one of the *Daniſh* Miſſionaries.

ON the Sixth of *October* 1707, as I walk'd out into the Neighbourhood, where a great Multitude of Heathens flock'd about me, I ſat me down on the Graſs, as they alſo did all round about me.

Then I began to addreſs my Diſcourſe to them in Words to this Effect: I heartily Sympathize with you in the Miſeries you labour under, relating both to your Souls and Bodies. As to your *Outward* Condition, your Miſeries are too viſible; for you lead the Lives of Slaves, and therefore without doubt very uncomfortable; for I ſee, you are forc'd to undertake tedious Journeys to fetch your Rice, and undergo a Thouſand other Hardſhips, which you are oblig'd to bear with Patience and Submiſſion to the Will of your hard-hearted Task-maſters.

But alas, what is all this Drudgery of yours, if compar'd to the nobleſt part of your ſelves, your *Souls*? You wander about like Sheep that have no Shepherd; for your *Bramans* don't concern themſelves with your Everlaſting Welfare; and tho' you have among you ſtately Magnificent *Pagods*, yet you never hear a Word of Comfort or Spiritual Inſtruction in thoſe Places; but are permitted to walk in the Ways of your own Blind Hearts and follow your ſinful Inclinations without Controul, from either Prieſt or Prophet. And as for your ſelves, you mind only to ſupport your Bodies with Food and Cloathing as if they were immortal Beings; and you diſregard your precious Souls,

Souls, as if they were ſubject daily to Corruption. Yea, you live in the profoundeſt Ignorance of him that created you, and of him that redeemed you; and tho' you muſt confeſs, that there is a God in whom you move, live, and have your Being, both as to Soul and Body; yet you do not Worſhip him as God; but give that Adoration, due to him alone who created the World, and breathed into our Noſtrils the Breath of Life, to inſignificant Images of Wood or Stone, the Works of your own Hands; and lead Lives of Contention, Hatred, and Strife, practiſing the Abominable Art of Witchcraft; conſulting Wizards and Enchanters, who pretend to ſee within the Veil of future Contingencies, and to foretel things to come. You your ſelves, convinc'd in Conſcience, can bear Teſtimony to the Truth of all that I have ſaid.

Whereupon, One from among the Multitude, anſwer'd me, and ſaid, Sir, all that you ſay in relation to us, is very true; but I think, we are not to be blam'd upon this account; but rather God himſelf, who plac'd us in theſe miſerable Circumſtances, whence we can't extricate our ſelves without his Permiſſion; and it has not pleas'd his Wiſdom hitherto to make us more happy.

I anſwer'd, God certainly is no way acceſſary to criminal Proceedings; For he created the firſt Man Holy, Juſt and Good, from whom you borrow your Original; But the Devil, in Combination with Man's Free Will, uſher'd in Sin and Diſobedience into the World, which has entail'd Temporal and Eternal Miſeries upon all his Children: But God being gracious and merciful, was not willing that any ſhould periſh, but that all ſhould come to the Knowledge of the Truth; and, to that end, has given us his Word, wherein we are taught, how God created Man at firſt without Sin, according to his own Image; and how that Man falling from the State wherein he was created, by ſinning againſt God; render'd himſelf obnoxious to Eternal Miſeries, till his infinite Wiſdom contriv'd Ways and Means to ſave Mankind, by ſending his Son *Jeſus Chriſt* in the World, cloathed with Humanity, to the end he might be a fit High Prieſt to offer up himſelf a Sacrifice acceptable to God for the Sins of all Mankind; Therefore you can't ſay, that God has any hand in making you miſerable: Your Deſtruction and Miſery come of your ſelves; therefore, without any delay, repent, and turn to the Lord your God; for why ſhould you be Vaſſals and Slaves to Sin and the Devil any

any longer, and render your ſelves obnoxious to the Diſpleaſure of an injur'd God through all the Durations of Eternity?

Another anſwer'd me, and ſaid, all of us *Malabarians* are not ſuch as you take us for; we have very holy Men among us, who lead very Exemplary Lives, diſengag'd from all Earthly Ties and Obligations whatſoever.

To whom I made this anſwer; I am now directing my Diſcourſe to you that ſtand in great need of Inſtruction, to the end you may extricate your ſelves from the dangerous Circumſtances that your Sins have entangled you in; 'tis of no uſe to you, that other Men are Saints, when you know your ſelves to be great and impenitent Sinners: Every one of you muſt be holy and diſengag'd from this World, if you truly deſire Happineſs and the Favour of God.

A *Third* ſpoke; We thank you, Sir, for your wholſome Inſtructions; and deſire you to continue your Diſcourſe, giving us leave ſometimes to object againſt ſuch Expreſſions, as we can't without your farther Explication, approve of.

Sirs,

Sirs, ſaid I, you are very welcome to make any Objections againſt what I ſhall ſay; for Doubting and Scrupling is a Sign of an Inquiſitive Lover of Truth, that will take nothing upon Hear ſays; but will weigh the things himſelf in the Balance of his own Reaſon; and this will be very uſeful to me in the Progreſs of my Diſcourſe: For you'll give a Handle to talk of things which otherwiſe I ſhould imprudently paſs by.

Well then, ſaid he, what makes you walk abroad among us, and upbraid us with our Imperfections, while your own Diſciples at home are not any better themſelves? Pray Sir, wou'd not you do better to exert your Charity firſt at home, and Convert the Chriſtians from the Wickedneſs of their Ways, and then to come and Convert us.

I heartily confeſs, reply'd I, that many Chriſtians are worſe than your ſelves, and want as much to be urg'd to repent, and turn to God even with Faſting; and I humbly conceive, you are Conſcious of what we do with regard to thoſe unhappy Men; we Preach to them in Seaſon, and out of Seaſon, to leave their wicked Ways, and while

while 'tis called to day, to make their Calling and Election ſure, leſt to morrow there may be no place left for Repentance; and if they continue in their Diſobedience, the fault lies at their own doors: For we have no Orders from the Word of God to force any Man to be happy againſt his Will: And if we did delay Preaching the Goſpel to you Heathens, till ſuch time as all the Profeſſors of Chriſtianity are become truly Good and Pious, there wou'd be no hopes of Converting the *Gentiles* to the Obedience of Chriſt; Therefore you muſt not judge of the Doctrine of Chriſt by ſome of his *Nominal* Diſciples; but accept joyfully the ſame glad Tidings of Salvation, and endeavour not only to be better than the worſt, but, to emulate, and to ſurpaſs the beſt of Chriſtians: For the Promiſe is to you and to your Children, as well as to other Nations; and 'tis upon your account chiefly that I came to theſe Countries in hopes that you'll embrace the glad Tidings of Salvation, which ſome Profeſſors of the Goſpel deſpiſe, and caſt the Holy Precepts thereof behind their Backs. And tho' they are baptiz'd *Chriſtians*; yet in truth, they are worſe than *Heathens*. But let not their wicked Lives diſcourage you from giving Obedience to the

the Heavenly Voice, left you aggravate your Guilt, as thoſe wicked *Chriſtians* of whom you ſpeak, apparently do.

Then a Woman anſwer'd; Pray, why do you talk ſo much againſt our Divine Worſhip; for moſt of you Chriſtians approve of our Religion; and I have ſeen Men and Women of your Perſuaſion frequenting our *Pagods*, and beholding with great ſatisfaction all our Religious Performances; which certainly, they had not done, if they did not approve of our Religion.

To whom I anſwer'd, what is tranſacted in your *Pagods*, is more *Comical* than *Religious*; and therefore our Debauchees and looſe Chriſtians (of whom we have ſaid already, that they are worſe than Infidels) frequent your *Pagods* to divert themſelves with thoſe Theatrical Ceremonies of your Worſhip: But as for ſober Chriſtians, they never frequent you Temples, nor aſſiſt at any of your extravagant Ceremonies; but weep in ſecret becauſe of the Blindneſs of your Minds, praying Almighty God on your behalf, that you may be delivered from under the power of Darkneſs and Ignorance, to enjoy the

Glo-

Glorious Privileges of the Children of God.

Thus I concluded my Discourse recommending them to the Protection of Almighty God.

Con-

Conference V.

About the Difficulty of a Rich Man's entring into the Kingdom of Heaven.

Between ſome of the principal Inhabitants, both *Heathens*, and *Mahometans*, and one of the *Daniſh* Miſſionaries.

ON the Seventeenth of *December* 1707, I was viſited by two very Conſiderable and Principal Men; the one a *Heathen*, and the other a *Mahometan*, accompany'd with many Men of both Perſuaſions; I receiv'd them kindly with ſome Sweet-meats and *Bethel-Areck*

(Sweet

(Sweet Incenſe) and then addreſs'd my ſelf to them in theſe Words:

You know, Sirs, that I am a Miniſter of *Jeſus Chriſt* ſent here to Preach his Everlaſting Goſpel, that you may know the Way of Salvation: Therefore I could wiſh that you your ſelves would put me upon ſome edifying Diſcourſe, and hear me patiently, while I am handling any Subject which you think may be proper for the Salvation of your Souls.

They anſwer'd, we come here with no other View, but that we may hear ſome Edifying Diſcourſe.

Then I ſaid, Hitherto the Goſpel has been preached only to the poorer ſort among you; for the Rich and Great Men among you deſpiſe the Goſpel of Chriſt, to their own utter Deſtruction; as they did in the time when the Chriſt and his Apoſtles lived on the Earth; few of the Rich, few of the Mighty, and of the Learned Men of the Age believed in him; but to the Poor the Goſpel was Preached with Succeſs: For they being diſengag'd in a great meaſure, from the Snares and Deceitfulneſs of Riches, were attentive to the gracious Words that proceeded out of Chriſt's

Chriſt's Mouth, and became his trueſt Diſciples; while himſelf told the Rich to their Faces, that 'tis as difficult for *a Camel to paſs through the Eye of a Needle, as for a rich Man to enter into the Kingdom of Heaven:* For they commonly truſt in their *uncertain Riches*, and not in the living God, who giveth all things neceſſary both to Life and Godlineſs.

Then one of them reply'd, God created the Rich and the Poor, and Wills that all Ranks and Degrees of Men ſhould Worſhip him in Sincerity and Truth; but now we live in the Dregs of Time, when all things run in a wrong Channel, as our Prophets have foretold us that it ſhould be, as indeed we find it is: For we find different Religions, different Laws, different Languages, different Opinions, different Ceremonies, different Ways of doing Penance for Sin; and, if I may ſo ſay, every thing is acted by ſome oppoſite jarring Principle, and is the Reverſe of what it ſhould be: And as long as God permits all this Confuſion, what have we to ſay to the contrary?

I anſwer'd, If you wou'd deliver your ſelves from this Univerſal Confuſion, repent of your Sins; for you confeſs, that Men do not act as they ſhould do; is it

not then your Duty to meditate upon Ways and Means to ſave your own Souls from the impending Ruin, that threatens a perverſe and crooked Generation? For you are certainly convinc'd in your Conſcience, that you can't live and die happily in this confus'd and dangerous State, that the generality of Mankind is now in.

We believe, ſaid he, that the Wicked ſhall be puniſhed according to his Wickedneſs, and that every one ſhall be rewarded according to his Works, whether they be Good, or whether they be Evil; tho' we believe alſo that God will not puniſh us for not being ſo holy and vers'd in Books as you are; for we are engag'd in the Affairs of this World, to the end we may gain daily Bread for our ſelves and Families; but your chief and only Employment is to meditate on the Works of the Almighty, and read Books of Devotion, and confer together about the Practice of Piety: For if we could live up to what is preach'd, there wou'd be no need of Preaching, no need of *Bramans*, and of many other Orders of *Prieſts* and *Hermits*, who are maintain'd with no ſmall Charges to the Publick; and, pray, why are they maintain'd? But that they may reconcile us

us to God, when we have committed ſome heinous Offences ?

I reply'd, what you offer here againſt the Neceſſity of Repentance, is groundleſs and frivolous, and argues, that you are far from the Kingdom of God; for tho' God has ordain'd ſeveral Employments and Callings in the World; yet this is the great Employment enjoyn'd on all, Men and Women, Young and Old, Rich and Poor, *viz.* to repent, and turn to God with all their Hearts, leading exemplary Lives in all Godlineſs and Honeſty; conſiſting, not in reading Books and going to Church, as a Prieſt; but in emulating the beſt of Prieſts in the Exerciſe of a good Conſcience both towards God and towards Men. The Fundamental neceſſary Truths to Salvation are few, and may be learnt in a little time, from any experienc'd Prieſt, or from any other Child of God that has Experience of God's Dealings with the Souls of Men; but if one has no Inclination to leave the World, and the ſinful Luſts of the Fleſh, then he may frequent the Temple as often as he pleaſes, and as frequently conſult *Prieſts* and *Anchorets*; but he will be ſtill as great a Stranger to God and Godlineſs, as if he never had ſeen a *Pagod*, nor converſed with a Prieſt all his Life. I confeſs, the Prieſt-

hood is a great Bleſſing; for the Prieſts Lips ſhould preſerve Knowledge, and we ſhould enquire for the Law at their Mouths; for with them are intruſted the Oracles of God: But your *Bramans* are no Prieſts of the Living God, but Miniſters of dumb Idols, which can't help you in time of need.

But, above all things, pray don't harbour ſuch a mean and deſpicable Opinion of the Prieſts, as if they were of no other uſe but to abſolve you from your former Sins, to the end you may the more chearfully proceed in your old Trade of Sinning: If this were the great uſe of Prieſts, we might live as happily without them.

To this they made no other Anſwer, but that I had great reaſon to thank God, who had given me a ſound Underſtanding; and ſeeing it had not pleas'd God to endue them with the ſame high Degrees of Knowledge, they thought they were not requir'd to return me any Anſwer.

I ſaid, Repentance doth not ſo much require a learned Head, as a ſincere, honeſt Heart; and if you would underſtand the Things of God, pray earneſtly unto the Fountain of all ſaving Wiſdom, and he will enlighten your Minds with the Knowledge of

of himſelf, and anoint your Eyes with Eye-ſalve that you may ſee the Beauty of Holineſs.

They reply'd, Had you read our *Malabarian* Books, you would have entertain'd another-guiſe Opinion of our Religion.

Very well, ſaid I, If upon this Condition you promiſe Amendment of Life, and Obedience to the Word of God, favour me with the beſt of your *Malabarian* Writings, and I aſſure you, I will peruſe them with all due application.

They anſwer'd, Yes, that we promiſe to do with all our Hearts.

Then I call'd for a *Malabarian* Clerk, who wrote out a Catalogue of the beſt Books extant in their Language, and laid it before them; but they ſaid, they had but very few of thoſe Books in their own poſſeſſion; tho' they did not queſtion but the *Bramans* and other Prieſts would find out thoſe Books; but they are ſuch Writings, that are not to be underſtood, unleſs the Authors themſelves wou'd riſe from the dead, and be pleas'd to be their own Interpreters.

That's no matter, ſaid I, do you but procure me the Books, and you ſhall be paid for them, or I'll get them written out.

This they promiſed to do, and retir'd.

Con-

Conference VI.

Containing ſeveral Particulars, &c.

Between a *Malabarian* Heathen, accompany'd with ſeveral others; and a *Daniſh* Miſſionary.

ON the Firſt of *January* 1708, I was viſited by a Venerable old *Malabarian*, accompanied with many others of his Friends to wiſh me a happy new Year; addreſſing himſelf to me in theſe Words:

I wiſh you all manner of Health and Proſperity this Inſtant new Year; I wiſh you may continue labouring, but loſe no Strength;

and that you may be an old Man, but that your Vigour may remain; and that you may be great, and happy, and obtain all what you your ſelf can hope to Enjoy.

I returned the ſame Compliment, and ſaid, I wiſh you in like manner, a happy new Year: May the gracious God that made you, and ſent me to this Country, to offer you the Terms of Salvation, make this Year a Year of *Jubilee* unto you, by giving you Repentance unto Life, accompany'd with a lively Faith in his Son Jeſus Chriſt! May the great God deſtroy, and root out Idolatry from your Hearts and Temples! May his Kingdom come into your Hearts with Power, and that of the Devil and Darkneſs be weaken'd more and more; that the *Meſſias* may become, not only the King of the *Jews* and *Chriſtians*, but alſo the King of all the Nations of the World.

Having concluded our mutual good Wiſhes, we ſat down; and I asking them if they had underſtood the ſubſtance of what I had ſpoken, they anſwer'd, yes; and that they were very much oblig'd to me for my friendly Wiſhes.

I reply'd, 'tis then you'll have juſt Reaſons to be thankful, when, repenting of your Sins, you return to the Lord your God, and Worſhip him only, who has made the World and all that therein is.

Then, asking me, Wherein conſiſts true Repentance? I anſwer'd, it does not conſiſt in changing your *Names*, or in changing your *Pagods* for our Churches; but it conſiſts in the thorough Change and Renovation of your Minds, in ceaſing to do Evil, and following that which is Good; ſo that you become new Creatures, endued with new Deſires and Affections, crucifying the old Man, with all the Luſts thereof. And when this glorious Change is wrought in your inward Man, you'll chearfully and willingly change your outward Behaviour; you'll leave Idolatry and Heatheniſh Deluſions, you'll deſire to be baptiz'd in the Name of the Lord *Jeſus*; you'll frequent the Congregations of the Faithful, and covet to be made Partakers of all the Privileges of Chriſt's true Diſciples: And we can't till then allow you to be truly penitent, and rightly proſelyted to our Religion.

All this, ſaid they, is divinely ſpoken ; but pray, tell us, if all Chriſtians are really ſuch holy Men as you would have us be.

To this I anſwer'd, all Chriſtians at their Baptiſm enter into a very Solemn Covenant with the Glorious, *Trinune* God, to renounce the Fleſh, and the Devil, and all the Pomps and Vanities of this wicked World ; and on the contrary, they ſwear to take God the *Father* for their Lord and King ; *Jeſus* Chriſt his only begotten Son, for their Redeemer, and the Holy Spirit of God for their Sanctifier, to fear, to love, and obey God all the Days of their Lives ; and by vertue of this Baptiſmal Covenant, they are acceptable to God in his beloved Son : But we muſt confeſs, with Grief and Shame, that very few of them ſtudy to obſerve what they have Solemnly vow'd to keep in their Baptiſm ; but ſuffer themſelves to be drawn away, and deluded by their deadly Enemies the Fleſh, the World and the Devil, to the ſcandal of our holy Religion, and to the Hardening of Heathen Nations in their Infidelity.

All

All what you ſay is very right, ſaid they; but, before we leave an old Object, in order to embrace a new one, 'tis but reaſonable that you ſhew the Old to be very bad, or the New one to be much better; this is eaſily applicable to the Subject Matter of our Diſcourſe.

I willingly comply, ſaid I, to your Demands; for they are highly reaſonable and eaſie to be demonſtrated: For your preſent Circumſtances are miſerable and dangerous, having no Knowlege of Spiritual Things, plung'd in the Mire of ſenſual Employments, without Hope, and without God in the World. This is the State and dangerous Condition that we urge you to leave forthwith, and to change it for one more Glorious and Excellent, accompanied with all the Advantages that the Rational Creature is capable of; I mean, a State of Grace and Reconciliation; God pardoning all your Sins, for the Sake of *Jeſus Chriſt*, and ſtrengthening you for the future to quench the Luſts of the Fleſh, and all the fiery Darts of the Devil; and to live in Heaven, and converſe with Angels, and with the Spirits of Juſt Men made perfect, while you have your Commoration here on Earth. I think, there is no need of further Proof, to ſhew that

that this State and Condition is in it ſelf as Eligible as the other is Miſerable, and to be ſhun'd by all that have not put out the Eye of Reaſon, and are not deſperately driven on by Paſſions, ſuffering the Brute to rule, and not the Man.

To this they anſwer'd, As to what is Morally Evil, 'tis agreed on all hands that 'tis to be avoided; but it does not yet appear, why we ſhould leave our Religion and the Temples of our Gods, till you make out the Matter more clearly: But enough of this at preſent; we muſt go to Complement ſome other Friends upon this New-Years-day.

I ask'd them, What will your wiſhing a good new Year to your Friends ſignifie, when you your ſelves continue in your *old* miſerable Courſe of living? Change your Courſe, and lead a new Life, and then this will be a bleſſed Year to you, and to as many of your Friends as will follow you in theſe Generous Reſolutions; But if you ſtop your Ears to my Exhortations, it may be, you may die in your Sins, and never ſee another new Year; or if you do, you may not meet with this kind Invitation of Heaven to repent and believe the Goſpel.

They

They anſwer'd, All comes to paſs according to the Will of God.

Pray, ſaid I, conſider again and again, that 'tis the revealed Will of God that you ſhould repent, and leave your Idolatry, leſt you be given up to Hardneſs of Heart, as a Puniſhment of your Unbelief.

They thank'd me for my Friendly Admonitions, and bid me Farewel,

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Conference VII.

Of Regeneration, and no Salvation out of Chriſt.

Between a *Mahometan* Prieſt and one of the *Daniſh* Miſſionaries.

THE Twenty third of *January* 1708, a *Mahometan* Prieſt from *Negapatnum*, favour'd me with a Viſit, accompany'd with ſome others, both *Heathens* and *Mahometans*, whom I receiv'd very kindly, asking the Prieſt, if among his Congregation in *Negapatnum* he had many ſober and ſerious Men?

No

No, ſaid he; For 'tis a great Rarity now a-days, to meet with an honeſt Man among either *Chriſtians*, *Pagans* or *Mahometans*.

True, ſaid I, 'tis the common Complaints, that Vertue and Piety are in a very declining Condition in all Parts of the World; and that very few do ſeek after God and Religion as to the Life and Power thereof; and yet alas, the Number of thoſe that concern themſelves in redreſſing this great Evil, and in reforming the World, is much ſmaller. You are a Prieſt in your, and I am a Prieſt in my Religion; ſhould not we, each one of us in his reſpective Diſtrict, exert and quit our ſelves like Men, making all the Efforts poſſible to ſupport the Ruins of Piety, and endeavour to reſtore true Religion to its Primitive Beauteous Simplicity?

'Tis certainly our Duty ſo to do, anſwer'd he; but what can a few do among whole Shoals, and a World of Unbelievers?

Yes,

Yes, ſaid I, a few Hands and Hearts, (aſſiſted and influenced by Omnipotency) may do Wonders ; but thoſe few, before they pretend to convert others, ſhou'd firſt adjuſt their own Accompts with God, and be themſelves, Men truly fearing God, and hating Covetouſneſs ; well verſed and powerful in the Scriptures, that they may be fit to teach and exhort the Ignorant, comfort the Faint-hearted ; and, when need requires, convince the Gainſayers : We muſt begin, continue, and finiſh our Work in the Strength of the Almighty ; not eſteeming our own Lives dear, if ſo be we are call'd forth to lay them down on the Account of Truth and Religion : If a few Men thus qualified, were reſolv'd to uſe their beſt Endeavours with Intrepidity and Greatneſs of Mind, God would make their Way eaſie, furniſh the neceſſary Means, and remove all the ſeeming Difficulties, which render the Enterprize impoſſible to thoſe that are not provided with the whole Armour of God ; which is abſolutely neceſſary in this Spiritual Warfare.

He look'd me earneſtly in the Face, and ſaid, I could not believe hitherto what I heard ſpoken to your advantage ; but now, bleſt with your Preſence, and hearing you dif-

discourſe of the Magnificent Things of God, I freely confeſs, I never heard a *Chriſtian* talk as you do.

Sir, ſaid I, if you ſee or hear any thing that is to be approved of, you are to aſcribe it to the free Grace of God which has directed me to theſe Parts, to make known unto you the Doctrine of the Goſpel, which can render you *wiſe unto Salvation*; and wiſer than your Teachers.

But Sir, ſaid he, do you mean, that the ſame Graces and Gifts are not to be had in our Way of Worſhip?

Not, ſaid I; For out of Chriſt there is no Salvation: There may be found among *Turks* and *Heathens*, Men of excellent Natural Parts; but for all that, it may be, they are the worſt of Mortals, as to their Morals; But however, as for the ſaving Gifts and Graces of the Spirit of God, theſe are the *Peculium* or Property of Chriſt's Diſciples; and are abſolutely beyond the Sphere of Nature's Activity.

What, ſaid he, do you then put no Difference between us *Mahometans* and the *Heathens*?

I ac-

I acknowledge, Sir, ſaid I, that the *Mahometans* worſhip one God only, and ſome read the Old and New Teſtament; and upon this account we eſteem you very highly; and make a great difference between the Two Sects; but as to the *main Points* relating to *true Holineſs* and *Juſtification* of a Sinner before God, we Judge, that you run parallel in erroneous Abſurdities, and your Opinions to be equally dangerous; becauſe all of you rely upon your own Merit and good Works, excluſive of the Grace of God; which Grace is the Beginner, Promoter, and Finiſher, of our Salvation, and without which we can't ſo much as think a good Thought, or do any Work acceptable to God: Don't deceive your ſelves therefore; and think you are the Darlings of Heaven, becauſe you are preferrable to the Heathens in ſeveral Points, while you want that *One Thing* neceſſary, *viz.* the Knowledge of your *Miſery*, and the Knowledge of a *Saviour* to deliver you from the Wrath to come. I find by ſad Experience, that the Advantages you have over the Heathens, do but render you more untractable: For their Errors are ſo groſs, that they are eaſily made manifeſt to themſelves; but your Errors are ſomething more ſubtile, and your ſelves Prouder and more Obſtinate.

I have nothing to ſay againſt what you aſſert, ſaid he; for 'tis really ſo: And as for my ſelf, I labour under Doubts and Scruples about my own Religion; and my Soul is griev'd at the unſanctify'd Lives of the *Mahometans*; But, pray tell me your Opinion freely of our *Mahomet.*

When I well examine, reply'd I, what your own Writers have left upon Record of the Religion and Manners of *Mahomet*, I cannot but conclude that he was a great Enemy to God and Piety: This I can make out to your Conviction, by alledging ſeveral Paſſages of the Hiſtory of *Mahomet:* But leſt you ſhould ſay that we *Chriſtians* have no Authenticik Records relating to your Prophet, I'll hear you patiently relate his Hiſtory, and make my Reflections upon every Paragraph as you go on.

This, ſaid he, we ſhall adjourn to another time; For to repeat all the Hiſtory of our Prophet, wou'd require a great deal of time; ſo that there wou'd be no Moments left for your Reflections, nor for my Anſwers: And beſides, I don't approve of all the Paſſages therein contain'd.

Sir,

Sir, ſaid I, if you don't approve of this Scheme, I will propoſe another; in the Proſecution of which I'll make it evident, that *Mahomet* was a falſe Prophet, and an Impoſtor, ſent into the World, not to ſave Mankind, but to be a Scourge unto them for their neglecting the Goſpel of *Christ*, that had been Preach'd in all the Countries where now *Mahomet's* Dreams and *Reveries* are impos'd upon the unthinking Croud; But, go home dear Sir, for this time, and pray earneſtly to the great God to guide you to make a Right Choice; and to the End you may do this with Succeſs, pray, make your own Reflection upon the Life of *Mahomet*, and upon that of *Jeſus Chriſt*; and then refreſh your Memory with what has paſs'd between us at this time, and compare it with what is uſually taught by your Doctors. If you take this Courſe, you'll quickly come to perceive the Falſeneſs of *Mahomet*'s Doctrine; and if you pleaſe to favour me with another Viſit, or with a Letter, acquainting me with your Circumſtances, I'll give you ſuch farther Inſtructions, or ſend you ſuch Books, that will put our Chriſtian Religion in the cleareſt Light, and that you may ſee it, as it were, with one View; which will put you in a Capacity of helping and aſſiſting your Brethren.

He ſaid, I am overjoy'd to have made Acquaintance with you: But now, in the preſence of ſo many, I don't think it proper to talk more upon this Head; But I'll take another Opportunity to diſcuſs theſe Matters more narrowly.

Sir, ſaid I, be not aſham'd, becauſe theſe poor Men are preſent: For I don't queſtion, but they would be as willing to hear theſe things enquir'd into, and examin'd, as your ſelf.

They anſwer'd all together, 'Tis true, we have heard ſtrange Things to day; yet for all this, we muſt confeſs, that we heard you with ſome ſatisfaction; and you have the Freedom of ſpeaking, and we of approving what we pleaſe.

I anſwer'd, The Truth never makes uſe of *violent* Means to force its Way into the Boſoms of Men; but carries Strength and Efficacy along with it, and ſhines upon the Underſtanding with ſuch powerful Light, and ſurprizes the Conſcience with ſuch ſtrange Convictions, that Men do neceſſarily, and yet very willingly give their Aſſent to all its Aſſertions: And I hope, it will be ſo with you: For tho' you ſeem to make light

light of the great Truths that have been propos'd unto you; yet in time of Affliction, they may revive again, and exert themselves in your Souls.

Hereupon they all took their leaves of me, promising to visit me another time.

I recommended them to the Grace of God, and told 'em, that I entertain'd great Hopes of their Conversion to the Faith of Christ.

The Priest answer'd me, and said, A Christian well grounded in his Religion, will live and die a *Christian*; and so will a *Mahometan* continue the same.

I told him, that neither *Christians* nor *Mahometans*, can repent of their Sins, and return to God, without the special *Grace* of Christ; however well vers'd they may be in the Principles of their respective Religions. Therefore, said I, pray that you may be made Partakers of this Grace of God through Jesus Christ, that you may inherit Eternal Life.

He thank'd me heartily, asking me, if I had any Commands for *Nagapatnam*.

 Nothing

Nothing elſe, ſaid I, but that you greet all *Malabarians* and *Moors* at *Nagapatnam* in my Name, telling 'em, that they want all and every one of them, to repent and believe the Goſpel of Chriſt, that they may be ſaved ; and withal, I deſire you to procure me an *Alcoran* in the *Malabarian* Language ; and in ſo doing you'll oblige me highly.

He told me, that the *Alcoran* was not Tranſlated into the *Malabarian* Language; but if I would give Encouragement for ſuch an Undertaking, he would get it Tranſlated for me; but it cou'd not be done without Money.

Sir, ſaid I, if you believe your *Alcoran* to be the Word of the Living God, you ſhould rejoice that Chriſtians enquire after it ; and you ſhould get it tranſlated, and ſend me a Copy ; for which I will ſend you Excellent Writings containing the Doctrine of Jeſus.

This he promiſed to do, and withdrew.

I receiv'd, ſince, a Letter from him touching this Matter; to which I made a long Anſwer containing a ſhort Account of the chief Principles of the *Chriſtian Faith*, with a Confutation of *Mahometaniſm*; to to which hitherto he has made no Return.

Conference VIII.

Of the Way of Salvation; of Repentance; and of many other Particulars.

Between some *Malabarian* School-Boys, and others, and one of the *Danish* Missionaries.

ON the Thirty First of *January* 1708, I walk'd out with my *Malabarian* Clerk; and meeting many of the Heathens in my Way, I took the Opportunity to talk to 'em of the Way of Salvation; addressing my self to 'em in these or the like Terms; See how we walk all together in

in the ſame Way, and know not whether it leads; ſhould not this Conſideration awaken your Deſires to enquire into what Way leads to Eternal Happineſs, and whether you are walking in that Way or not?

Yes, ſaid they, that would be a very uſeful Conſideration for every one of us.

Do you know, ſaid I, if your Souls are in the Way that leads to Eternal Life, or not.

No, indeed we do not, ſaid they; for how ſhould we know, when we have no Teacher to direct our Courſe? To whom ſhall we apply our ſelves for Inſtructions? If we go to our Prieſts and conſult them upon this weighty Point, we can have no other Anſwer, than this; Make large Preſents, and bring your Offerings to the *Pagods* as often as you can, and live in Peace with all Men: This is all we can learn of them.

I fear, ſaid I, you are not in earneſt in queſt of Salvation; for otherwiſe you would not conſult ſuch intereſted impudent Prieſts, nor their Idols; but you would apply your ſelves to honeſt Men that are able and willing

ling to teach you the right Way, without Money and without Price.

Sir, ſaid they, who would not be happy upon ſuch eaſie Terms ?

I reply'd, Wiſhings and Wouldings will not make you happy; you muſt beſtir your ſelves, and take pains to learn the Way: For who will undertake to go to any place, but does firſt inform himſelf of the Road leading thither, and never will be at reſt till he can get all the neceſſary Directions for the Journey ? Otherwiſe Men will judge, that he is not really bound for ſuch a Place, nor ever deſigns the Undertaking ſuch a Journey.

If we live, ſaid they, as our Fathers did before us,and all our other Neighbours round about us, what ſhould hurt us ? Why, can't we be ſaved ?

No, ſaid I, you muſt not follow the Multitude to do Evil ; for that *broad Way* leads to Ruin and Deſtruction.

If we do Good and eſchew Evil, can't we then be happy, ſaid they ?

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As long, ſaid I, as you remain in the State and Condition you are now in, 'tis impoſſible for you either to do Good, or to eſchew Evil.

How can that be, ſaid they?

You muſt, ſaid I, have a ſound Knowledge of the ſinful miſerable Condition that you are now in, which makes you obnoxious to the Diſpleaſure of Heaven, and the Objects of Almighty Vengeance: When once you arrive at this Knowledge of the dangerous Conſequences of Sin, you'll try all Ways and Means to deliver your Souls from the approaching Dangers; but you'll find no ſafety in your ſtately *Pagods*; and your Prieſts and *Bramans* will be but Phyſicians of no Value, to heal a wounded Conſcience: Then you'll conceive, that *Chriſt Jeſus* is the only Phyſician of Souls, and that there is no other Mediator between offended God, and us offending Creatures, but the Man Chriſt Jeſus: 'Tis he only hath redeem'd both you and us, paying the Price of our Redemption with his own *precious Blood* upon the curſed Tree of the Croſs, according to the Prophecies that foretold, many Hundred Years before, his Birth and all the minute Circumſtances of his Life, Death and

and Resurrection. After the foresaid Knowlege of your Sin and Misery, you must know this Great Redeemer, whose Merits and Sufferings are accounted yours, if you believe in his Name and lead Lives becoming his holy Gospel, which contains the Doctrine and Sufferings of our Saviour: And, if you wou'd be his Disciples, you must *take up your Cross*, and follow him; must suffer Reproaches and Persecution for his sake, and be counted Fools, in Order to be truly Wise: And therefore 'tis, that the Way to eternal Life is said to be *Streight* and very narrow, and *few there be that find it.*

What do you say, Friends, to these Things?

They said, we never heard such things in all our Lives; and what to say to you, we can't tell.

But you'll know what to answer, said I, after you have walk'd in this *narrow Way*; and then you'll Experience the many Difficulties that holy Men must meet with in the Progress thro' this Wilderness-World, towards a better and more lasting Life.

Good Sir, ſaid they, we are ignorant People, and can't diſpute with you about ſuch Speculative Niceties.

I anſwer'd, This Matter requires no ſpeculative *Genius*, but Sincerity of Heart, to examine the State of your own Minds, to the End you may be aſſur'd that the great Work of Repentance is begun and perfected in your Souls; without which you muſt Everlaſtingly periſh.

Sir, ſaid they, you are very deſirous to Proſelyte us to your Religion; but we are taught from our Youth, and appriz'd from good Hands, that the Chriſtian Religion is the worſt of all Religions; tho' upon our own Experience, we know but little, either of the Vertues or the Vices of Chriſtians. If what is reported of their wicked Lives, and of the Strictneſs and Narrowneſs of the Way to Heaven, (of which you have been juſt now Diſcourſing) be true, we have Reaſons to fear that few Chriſtians will ever come to Heaven: For they commit ſuch Abominations, that our polluted Eyes cannot behold them without Horror, nor willingly Converſe with them: And how much more will the Holy Eyes of God abhor their Impieties, and barr them his Everlaſting Pre-

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ſence ? We act freely with you, and tell our preſent Sentiments and Opinion of the *Chriſtian* Scheme; but we hope this our Freedom will neither offend you, nor diſcourage you from reſuming the Thread of your Diſcourſe, and perſuing your firſt Intention.

I reply'd, I am no way offended at what you offer againſt our Religion; for you judge of the Chriſtian Doctrine, by the wicked Lives of ſome of its Profeſſors; whereas you ſhould examine the Nature and prime Intention of the Doctrine it ſelf; which is to preſcribe moſt Holy and Juſt Laws to Mankind, marking out to them the Way and Means of Reconciliation with God, and of attaining Everlaſting Happineſs: For why ſhould a Pious King, and excellent Ruler and Legiſlator be blam'd, becauſe of ſome few *Rebels* and *Felons* who traſgreſs his juſt Laws by Diſobedience and Obſtinacy ? But if you would know the true Genius and Excellency of *Chriſtianity*, come to me, who am a Miniſter of the Goſpel, and I will teach you out of the Word of God, the Sum and Subſtance of what we Chriſtians are taught to believe and practiſe; and then blame it if you pleaſe: But if you do obſtinately refuſe to be Inſtructed, and reject the offers of Grace and Mercy that God makes

to you this Day through my Miniſtry, you'll certainly be condemned at the great Aſſize, for your wilful and obſtinate Refuſal of the Tenders of Salvation. And as for the pretended Offence given you by the Lives of ſome Chriſtians, they, without doubt, are the *Enemies of the Croſs of Chriſt*; and the Extremity of Pains and Torments is reſerv'd for them among God's Enemies.

There are ſome among us, ſaid they, that keep themſelves diſengag'd from any particular Sect whatſoever, and from ſymbolizing with any Set of Religious Ceremonies, and Temple-Worſhip, contenting themſelves to adore, revere and love, with humble Minds and ardent Affections, the Great Creator of the Univerſe.

I know this to be a current Opinion among ſome of your Doctors, ſaid I, Eſpecially, in the Writings of *Dirwalluwer* and *Tſchiwawakkium*; both which Authors have written incomparably well of the Abſurdities of the *Pagod-worſhip*, of your groſs Idolatry, and of the Vanity of all tranſitory Enjoyments; laying down fine Rules for walking in the fair Paths of Vertue; and of making further Progreſs in the practical Knowledge of ſound Wiſdom; But in all their learned Writings, they give you not the leaſt Hint,

or

or Account of the *Original* of *Sin* and *Misery*; without which Knowledge, all the Arts and Sciences are but insignificant, empty Speculations, and vain Wisdom of great sounding Words, that will never enable us to do any one vertuous Action, truly acceptable to God: For this is the first Truth necessary to be learnt by every one that would be happy in the Enjoyment of God, *viz.* that he is an *Enemy to God by Nature*, and born a Child of Wrath and Hell, as well as others; and must know *CHRIST* the Redeemer of Men; whereof these Authors were altogether ignorant, being not Instructed in the Inspir'd Writings of the Old and New Testament, which lay before us the Way to everlasting Life and Immortality, hid before; from the Wise Men of the World, who made fruitless Attempts to purchase Heaven with their own Money, and the Favour of God with their pretended meritorious Performances of Self-will Worship, to the seeming Mortification of the Flesh; but no way contributing to the Renewal of the inward Part, and changing of the Heart. Your *Bramans* indeed, do boast, that they have a Law writ by God himself; in which his Will and Pleasure, in Relation to Mens Salvation, is clearly manifested; but in this they are great Impostors, abusing the credulous Ignorance of the People; for they never

can produce any ſuch Law, and ſubmit it to the impartial Peruſal of learned Men.

Upon this, they ſaid, they would talk of theſe matters another time; but that they were now bound to take another Route.

Then I bid them adieu, charging them not to forget what had paſs'd between us, in relation to the *Doctrine* of *Salvation.*

Thence I came to a Houſe where Travellers and Strangers did reſt and repoſe themſelves, and wherein a School was kept for the Inſtruction of Youth; where, after having reſted a while, I apply'd my ſelf to ſome of the Children, and ask'd them, who created them? Some anſwer'd, they did not know; and others ſaid 'twas *Tſchiwen* made them, who is the Almighty God, Creator of all Things.

I ask'd them, how come they to know that *Tſchiwen* was God?

Our Parents, ſaid they, and School-Maſters taught us.

I ask'd them, if they believ'd *Tſchiwen* had a Body as Men and Women have?

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They ſaid, Yes; and Eats, and Drinks, Sleeps, and Walks, and has a Wife as other Men have.

I anſwer'd, My dear Children, You are groſsly miſinform'd about the Nature of the God that made you: For he has no Bodily Shape, no Fleſh and Blood; but is a pure immaterial Being that can't be liken'd to any thing that is either in Heaven or Earth; and his Name is not *Tſchiwen*, but *Saruweſuren* (God;) he never had a Wife; yet he had a Son before the World was made, God, bleſſed for ever, equal to the Father, begotten by a Generation, to all Mortals very incomprehenſible. This Son of God was ſent into the World to aſſume the Human Nature, to the end he might ſuffer and die for the Sins of all the World, and ſatisfie the Demands of infinite Juſtice, violated by rebellious Men; his Name is *Jeſus Chriſt* or the anointed Saviour; becauſe he ſaves his People from their Sins, by deſtroying the Devil's Sovereignty over them, and bringing them to the Knowledge of the God that made them, and enabling them by his Spirit to live holy Lives, worthy of his glorious Goſpel in all Godlineſs and Honeſty; and therefore, my dear Children, this is the God that you muſt know; and to that end,

 you

you muſt ſuffer your ſelves to be guided and inſtructed by his holy Laws, comprehending all the great Truths neceſſary to be learnt, in order to attain everlaſting Happineſs.

They reply'd, Our Buſineſs is to learn to read and write; and our School-maſter never taught us any ſuch abſtruſe Notions.

Then directing my Diſcourſe to the Maſter, I wonder, Sir, ſaid I, that you don't inſtruct theſe Children in the Knowledge of God and Godlineſs.

My chief Buſineſs, ſaid he, is to teach them to read, write, caſt Accompts, and to give them ſome ſmall Taſte of the Art of *Poeſie*; but as for theſe things you mention, they ſhall ſtudy them hereafter, when they come to riper Years.

This, ſaid I, is the fitteſt time to ſeaſon the Minds of Children with the ſaving Knowledge of God and Religion: For they are not yet prejudiced in favour of Vice; and therefore they are prone, and as it were, inclin'd to fall in Love with Vertue, if you do but expoſe her before their Eyes in all the Perfections of her excellent Beauties; and the

the chief reaſon why we find ſo many Ignorant old Men every where, is, becauſe they are not inſtructed in their Youth: And whence comes all this unpardonable Supineneſs and Negligence, but from the groſs Ignorance of you School-maſters, who know nothing to inſtruct Children in, but the fabulous Stories of your falſe lying Gods? But, as for the true God, you are as ignorant of his Nature, as you are diſobedient to all the Rules of moral Vertue: For you make your Diſciples ſeven times the Children of Perdition more than they were before, by your looſe Lives and corrupt Manners; for which you ſhould be aſhamed: Repent therefore, and turn to the God that made you, to the end you may be capable of Inſtructing theſe Children in the Nurture and Admonition of the Lord.

He held his Peace, and anſwer'd not a Word; Whereupon there came in a *Dawataſchi*, or a Woman that ſerves in their Temple, and ſaid to me, Pray, Sir, why do you propoſe ſuch hard Queſtions to this poor ignorant Man? If you will conſult about Abſtruſities and puzzling Queſtions, go to our *Bramans*, whoſe Employment 'tis to talk about theſe abſtracted Notions.

I anſwer'd, Thoſe that are in a ſound State, have no need of a Phyſician; and thoſe that are wiſe, need no teaching; I come to inſtruct the Ignorant, and more eſpecially ſuch as confeſs their Ignorance of the Ways of God and Salvation: For this is the firſt ſtep to the Attainment of Knowledge (*viz.*) an *Ingenuous Confeſſion of our Ignorance*; whereas your *Bramans*, whom you call *Wiſe* and *Knowing*, are the fartheſt of all, from the Kingdom of God; becauſe they think they are profoundly Wiſe in Matters of Religion, when they know nothing as they ought to know; but are proud and vain, impatient, and incapable of Inſtruction: Wherefore I chuſe to confer with the Ignorant and Unlearned, in order to teach them true Wiſdom, which is capable to make them wiſe unto Salvation.

You talk a great deal of God, reply'd they, pray tell us ſeriouſly, have you ever ſeen him, or can you order matters ſo, that we may ſee him once?

I reply'd, If my God was an Idol made of Wood or Stone, like thoſe you worſhip in your *Pagods*, then I could eaſily ſhew him you, and comply with your extravagant Demand; but the Creator of Heaven and Earth

Earth is not to be liken'd to any Creature whatſoever ; nor is he to be ſeen with bodily Eyes ; nor is he the Object of our External Senſes ; but he is the Object of all *pious Minds*, to whom he diſcovers himſelf more and more by the Revelations he makes of himſelf thro' the kindly Suggeſtions of his Holy Spirit ; but hides his Face from all ſuch who run after Graven Images, and gives them up to a reprobate Mind, to believe a Lye and vain Dreams.

Then ſtood up another Woman, and ſaid, Sir, You are very much in the right ; and what you ſay of our *Pagod* Worſhip, and of its Miniſters, is but too true : For this very Woman that talks with you, is devoted to the Service of the *Pagod*, and lives all the while a ſcandalous Life ; and 'tis notorious, that ſhe has had Three Baſtard-Children.

I reply'd, The Reaſons why all your Religious Women who aſſiſt at the Performances of *Pagod* Ceremonies, are unexceptionably great *Whores*, is, their reading the Amorous Intrigues of your *Whoring* Gods and Goddeſſes ; which rationally induces them to believe, that 'tis their Duty to imitate all the Actions of their Gods : And, one ſhould think, that this one Reflection, ſo obvious and true, ſhould

ſhould make you abhor the Thoughts of frequenting a *Pagod* for the future, where you know thoſe falſe Gods have their Habitation, that are the Promoters of all Uncleanneſs and filthy Luſts.

And going thence to another Village, in my Way, I met ſeveral *Bramans*, and ask'd them, How long will you go on, Sirs, to delude the Ignorant People.

They reply'd, We have *venerable Antiquity* on our ſide; our Fathers profeſſed this Religion, and ſo do we.

I reply'd, If your Fathers and Great Grandfathers were poor and neceſſitous, does it follow, that you muſt reflect Diſparagement on their Memories, if you, with honeſt Induſtry, endeavour to enrich your ſelves, and provide better for your Children than they did for you? And why ſhould you think it any Reflection on your Anceſtors, to ſurpaſs them in the Knowledge of God, ſeeing 'tis as evident that all of them were groſsly Ignorant of Things relating to eternal Happineſs, as ſome of them were poor and mean as to their outward Circumſtances.

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All this could not engage them to ſtay and diſcourſe the Matter with me; but all the Anſwer they made, was, that when they come to die, they deſire to go to no better Place than where their Fathers are.

Thereupon I came back to the Inn, and found there many *Pilgrims*, who had, as they themſelves told me, left Houſe and Home, Wives and Children, and all they had in their own Country, in Obedience to the High Commands of their Angry Gods, who had enjoyn'd them a very long *Pilgrimage*; who teach them, that all they poſſeſs, is none of their own; that they are oblig'd to leave all, to pleaſe their angry Gods, and atone for paſt Offences.

But, anſwer'd I, How came you to know all this; and that 'tis the Will of God that you ſhould undergo ſuch long Journeys, and do ſuch ſevere tedious Penances.

We read, ſaid they, how the Gods appear to ſuch as abandon all they have for the love of them; and how they bleſs their faithful Votaries with higher Degrees of Wiſdom, and other diſtinguiſhing Marks of

of their Favour and gracious Acceptance of their toilſome Pilgrimages.

I ask'd them, How long they had lead that Pilgrimage-ſtate of Life?

They reply'd, For this laſt Fourteen Years.

And did the God never appear to you in all this time, ſaid I?

They anſwer'd, No, not once.

I ask'd them farther, Are you entertain'd wherever you come, with the Neceſſaries of Life? And are Men kind to you?

Not very kind, ſaid they; for the World is not now ſo Charitable as it was wont to be towards poor Pilgrims.

Then I ſaid to them, I wonder that you are able to undergo ſo many, and ſo great Auſterities: For certainly, you enjoy but little of the Comforts of this Life; and I pity your miſerable Condition ſo much the more, inaſmuch as I am aſſur'd, you'll be as miſerable in the Life to come, if you continue in this rambling Pilgrimage-ſtate of Sin and Ignorance: For you have no

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Knowledge of the true God; but give that Honour and Worſhip, due to him only, to dumb Idols, and Images that are no Gods, but Inſtruments of Deluſion employ'd by the Devil, the Enemy of Mankind, to make you deviate from the Ways of Truth; and therefore you'll reap no Benefit from all theſe Bodily Exerciſes and Auſterities of a long tedious Penance; becauſe they are not enjoyn'd upon you by the true God; but are a Free-Will offering which you make to the Idols and Images of your own Inventions and Making; which is an Abomination to the true God, who will alone be worſhipp'd *in Spirit and in Truth*; and requires Repentance from dead Works, and from your former vain Converſation, by a thorough Change of the Heart, accompanied with an outward Carriage anſwerable to ſuch a great Change wrought in your Souls by the Almighty Power of God. This is the Repentance requir'd of you; but not fooliſhly to leave your native Country, your Wives and Children, and all that was dear and valuable unto you, without any Reaſon; and to create your ſelves a great deal of unneceſſary Troubles and Fatigues, and at the ſame time moleſt Strangers with your burthenſome unwelcome Company: And, beſides that this idle, wandring ſort of Life, is ſinful in it ſelf, and gives occaſion to com-

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mit all kind of Villanies, I know of no Advantage that you can reap from this long Pilgrimage, unleſs that it hath afforded you a fit Opportunity to be inſtructed by me at this time in the true Doctrine of Salvation, that you may renounce your Idolatrous Errors and Superſtitions.

They ask'd me, Pray, Sir, who, and what are you?

I am, ſaid I, a Miniſter or Servant of the Living God, who created Heaven and Earth, ſent to you to warn you to leave the Idols of your own making, and to turn to the Worſhip of the true God.

They anſwer'd, our Religion has never been called in queſtion as to its Divine Original, and our Gods are true Gods.

I reply'd, 'Tis very true, that your Fathers have worſhipped theſe dumb Idols for ſome thouſands of Years; but God, out of his Grace and Mercy, offers you theſe eaſie Terms of Salvation now, in the End of the World, whereof your Fathers where Ignorant.

'Tis true, anſwer'd one of them, we have a Prophecy firmly believ'd among us, that two great Prophets are to appear among us before the End of this World, in order to work a mighty Reformation among the People of *Malabar*.

I anſwer'd, Without conſulting the written Prophecies of your own Laws, you may be eaſily convinc'd, that this is the time of your Viſitation: God makes gracious Tenders unto you this Day, of the Pardon and Remiſſion of all your Sins, if you do but accept of the ſame with a full Reſolution to repent, and turn to the living God, leading new Lives becoming the Goſpel of his Son Jeſus Chriſt.

One of them, who was an Eccleſiaſtick, ſaid. Sir, I freely own the Errors of our Religion; more eſpecially, thoſe relating to a *Plurality of Gods*, (tho' many ſtrong Arguments are urg'd in favour of this Opinion;) for I believe, that there is but *One* God, and that the *Idol Worſhip* celebrated in the *Pagods*, is but uſeleſs Vanity.

I am glad that you are come ſo far, ſaid I, as to believe in one God; but you muſt not ſtop here: For you muſt likewiſe endeavour to know who this One God is that you may pay him the Tribute of Adoration and Praiſes due to his moſt excellent Majeſty; and according to his own Will revealed to us in his holy Laws, in which I am very willing to inſtruct you, if you will but come to me, with a longing Deſire of being inſtructed in the Things relating to the Salvation of your Souls.

Then a Woman interrupting me, cry'd out, Pray, Sir, who is your God?

I anſwer'd, Your God and mine is but one and the ſame God; and beſides him there is none other; we are the Works of his Hands; he is not viſible (as your wooden Gods or Images) to be ſhewn with the Finger, or to be ſeen with bodily Eyes, unleſs in the Works of the Creation; wherein we may clearly ſee the Effects of his infinite Wiſdom and Almighty Power, in creating this Viſible World, and in diſpoſing all the Parts thereof with ſo great Proportion and Regularity; whence ariſes the excellent unſpeakable Beauty of the whole. 'Tis from this Great God we borrow Life and the Continuation

tinuation of the ſame; in him we *live, move,* and *have our Beings*; and do you ask me where is your God?

That is right, ſaid another Woman, for God is every where preſent; and he is actually preſent in this Tree; tho' we have no Eyes to ſee him.

But, ſaid I, if you'll repent, and leave your Idolatry and Superſtition, and ſuffer your ſelves to be inſtructed in his holy Laws, the Eyes of your Mind will be open'd, that you may ſee God in his Wiſdom, Power and Goodneſs, in all and every one of his Creatures; but more eſpecially, *in your ſelves*: For holy Men and Women are the *Temples of the living God,* and the Places of his moſt Gracious Reſidence: Seek him there, according to the Directions I ſhall give you out of his own Word, and you ſhall certainly find him, and enjoy him for ever.

Thereupon they left me, and I returned home; and as I was near the City, a Merchant call'd after me, asking if he might propoſe to me ſome Queſtions.

I anſwer'd, Yes, Sir, with all my Heart.

He ask'd me, What do you ſay to the Durations of the Pains and Torments of Hell? Are they to have an End, or are they endleſs and Everlaſting.

I reply'd, They are certainly endleſs, and will endure for ever.

Is there no Redemption thence, added he?

No, ſaid I?

But, Sir, how can this rationally be, ſaid he, ſeeing that we live in this World but for few Years, and our ſinful Actions are, as to their Duration, tranſitory; why then ſhould the Puniſhment be Eternal? The neceſſary proportion attending diſtributive Juſtice, is not obſerv'd here.

But Friend, ſaid I, The Sinner offending the infinite Juſtice of God, and refuſing to accept of Grace and Mercy upon the eaſie Conditions of Faith in the Lord Jeſus Chriſt, and Repentance towards God, while the Days of Grace, and the Time of Salvation is

is not yet at an End, dies in his Sins, and continues to Sin on in Hell for ever; which: calls for Puniſhments anſwerably eternal: Therefore, if you would avoid the Eternity of Hell-Torments, repent now in time, upon which depends your Fate of being Everlaſtingly happy, or unhappy for ever, both as to the Soul and Body; which if Mortals did but ſeriouſly conſider they would diſengage themſelves from all Earthly Ties and lead Lives worthy of the Divine Nature, to which they are ſo ſtrictly related; and would have their Meditations in Heaven, whilſt they have Commoration and Abode in this ſinful World.

Upon this we came both into the City, and parted.

Conference IX.

Of the Nature and Properties of the Malabarian *Gods; and of the incumbent Duty every one is under to reclaim his Brethren from Idolatry,* &c,

Between many *Bramans* and one of the *Danish* Miſſionaries.

ON the Fifth of *March*, 1708, I undertook a Journey to *Dirukuddeur*, a very large City belonging to the King of *Tanjour*, adorned with beautiful Buildings; eſpecially with

three ſtately Temples, or *Pagods*, very near one to the other, all in a Line, with fine Approaches and Entrys to them on both Sides. Near theſe *Pagods*, the King of *Tanjour* has built a ſtately Palace, for his Reception when he comes a-pilgrimaging here. After I had ſeen the Town, I ſat down in a Garden near the *Bramans* Inn, whither very many Prieſts and *Bramans* flock'd about me; whom I entertained with a Diſcourſe about the Being and Attributes of God; to which they gave very great Attention: Then I diſtributed Twenty Five Sermons among them, which had been preach'd in our *Jeruſalem*-Church at *Tranquebar*: Whereupon a greater Confluence of Heathens came to me, whom I heartily exhorted to ſeek after the True God that created all Things, and to ſtudy to know his Will, to the End they might be made happy in this, and in the next World; telling them, that if they did continue to worſhip Graven Images, that neither hear, ſee, nor underſtand, their Puniſhments would be certainly unavoidable and everlaſting: But if you, ſaid I, do this Day hear and obey his Voice, and own him, and his Son *Chriſt Jeſus*, for your Lord and Saviour, he will prevent you with his Mercies, and pardon all your paſt Sins, enabling you to do what is acceptable and well-pleaſing in his Sight.

Then

Then ſtood up a Venerable Old Man, and ſaid, What you have ſaid of God's Benefits towards us, and of our unthankfulneſs towards him, is all very true; but that we have no True, but falſe Gods in our Country, this you are ſtill to demonſtrate: For tho' the *Chriſtians* call us *Heathens*, we are not ſo in Reality; but we are a very *Ancient Nation*, whoſe Religion is as *Old* as the World it ſelf; and many of our Gods have done great Miracles among us; and more particularly, our God *Winsjagon*, who built us our great Temple, and dwelt in this Place among us.

I anſwer'd, about 1700 Years ago, the the *Europeans* were all Heathens, profeſſing Idolatry, as you *Malabarians* do at this time; but God was pleaſed to call them to the Profeſſion of the Goſpel of his Son *Jeſus Chriſt*; whereupon their Eyes were enlightned to ſee the Falſneſs of their own Religion, the Pious Cheats of their Cunning Prieſts, and the Vanity of all Idol-worſhip; and they did forthwith renounce the Superſtitions received from credulous Antiquity, and returned to the Living God, from whom their Fathers had departed, in the Purſuit of Fictions and Fables, the mere Inventions of wicked and deſigning Men: Therefore I

upbraid you with your Ignorance, nor reflect Disparagement upon your Country, because of the Natural Errors prevailing among you this Day: For my Countrymen have been for some Thousands of Years in the same miserable Condition: Nor do I at all wonder, that you are so tenacious of the erroneous Traditions of your Fathers: But if you will with Patience hear me declare unto you the Doctrine of the Holy Bible, you'll cast from you these Vain Idols, and worship the True God in sincerity of Mind: Nay, if you do but consult your own Reasons, you'll see they are but mere Vanity and Lies: For how can an understanding, reasoning Man, take a Piece of Wood or any other gross Matter, hewn into the Shape of a Swine, Fish, Tortoise, Horse, or into any other Four-Headed, Eight handed, Thee-ey'd monstrous Form, for his God? Or be perswaded into a Belief, that the God whom he honours for the Object of his Adoration, is married, has many Children, committeth Adultery, Murder, Theft, and all the most execrable Villianies; and has wag'd War for many hundred years with a neighbouring God, about mere *Punctilio's* of Honour and Precedence, commanding Men to exercise such Abominations as are not to be nam'd without Sin; and at last some ravenous Beast? As for example, your God *Wischtnu* has

has been ſeveral times Metamorphos'd in very many different monſtrous Shapes; *Biruma* had three Heads and eight Hands; and *Iſruen* had an Elephant's Snout.

Moreover, *Wiſchtnu* had many Concubines, and metamorphors'd himſelf into a young Woman, to qualifie himſelf to commit Uncleanneſs with *Iſuren*; and many more ſuch Atchievments are recorded of him, whereby he deluded many hundred of Women, who fell paſſionately in Love with his Beautiful Deporture and fine Mein.

Ruddireu, another of your Gods, is no leſs infamous for ſuch wicked and violent Practices; for once he forc'd a young She-Slave, that refus'd to comply with his luſtful Deſires; and *Wiſchtnu* deceiv'd *Mauel*, to the end he might diſpoſſeſs him of the Government of the Univerſe: *Ruddireu*, *Wiſchtnu*, and *Biruma*, quarrelled together about Precedence; whereupon *Ruddireu* Stabb'd *Wiſchtnu*, and ſtruck of *Biruma*'s Head.

The God *Raſchanidizen* ran raving Mad for a conſiderable time. *Ramen* and *Lethſchemen* wag'd ſuch bloody Wars with *Rawanen* as ended in the utter Deſtruction of all the Three Fighting Deities. Your God *Iſchokkanaden* acted Sixty four Comedies in this

Coun-

Countrey; *Wischtnu* is sleeping upon Serpents in a Sea of Milk; and *Pulleiar* is continually eating and drinking on a Milky Sea sweetned with the finest Sugar; *Isuren* is everlastingly Dancing.

These are the Atchivments of your Gods thro' whom you expect Eternal Happiness.

I wonder that you are not asham'd of these vile Practices of your Gods, which would render any Man (if guilty of the same Villanies) the Object of all honest Mens Scorn and just Hatred, who would cut him off with the Sword of Justice as unworthy to enjoy the Benefit of Human Society, or of walking upon God's Ground. Therefore repent without delay, lest you perish in your Sins.

Then the *Manikaren*, or the Governor of the Place, ask'd, whence have you this Account of our Gods? And how came you to know their several Names and Dignities.

Sir, answer'd I, by reading and perusing your Books; and therefore I offer nothing upon Hear-say.

Ano-

Another ſtood up, and ſaid, Sir, You would have us believe you to be a very ſanctified and holy Man; but give me leave to tell you, that it does not become an holy Man to *blaſpheme* our Gods; for true Piety deſpiſes no Man upon Account of Religion; and 'tis therefore we *Malabarians* do neither condemn nor deſpiſe the Chriſtians upon the Account of their Religion.

I anſwer'd, I neither cenſure nor deſpiſe any of you as to your Perſons, or any thing that is commendable in your Religion; but I reaſonably condemn your groſs Ignorance, and your falſe Worſhip pay'd by you to *Non-entities* and Vanities honour'd with the Title of *Gods*; and therefore both out of Duty to the true God, and out of loving-kindneſs towards you, I can't but ſpeak the things that belong to your eternal Happineſs, tho' you condemn me of Raſhneſs and ill Manners for ſo doing: For this is the Will of God, that you may be found a holy People prepared for every good Work: And therefore I exhort you in his Name; and authoriz'd by his high Command, I charge you not to neglect the great Salvation that is tendred to you this Day by my Miniſtry.

Then

Then ſtood up a *Braman*, and ſaid, I never have ſeen hitherto any of all you Chriſtians taking any care for the ſaving his own Soul, by doing Penance for his Sins: Whereas we *Malabarians* undergo many tedious and long Penances, *denying our ſelves* all the Pleaſures of this Life; ſome ſpending their whole Life in Pilgrimage from one Country to another, and there are as many that ſtand moſt part of the time upon their Heads, living purely upon the Charity of others; ſome pray the Gods with Hands lifted up ſo long, that they can't take them down again, nor move them from that erected Poſture; and more ſuch Auſterities are exercis'd among us *Malabarians* for the Honour of our Gods and Religion; But I ſee no ſuch thing Practis'd among you Chriſtians.

Sir, ſaid I, your Severities exercis'd upon your own Bodies, are indeed amazing, and to me a ſtrong Argument of your being fully convinc'd of the certain Exiſtence of future *Rewards* and *Puniſhments* after Death; but can be no Proof of a ſincere Repentance: For all this may proceed from a *fooliſh* Deſire and Ambition of being thought holier than other Men, and more diſengag'd from all Worldly Enjoyments, in Order to be more

more esteem'd and honour'd than other Men; 'tis certain that Man will sooner Change his way of Living, and undergo all the Austerest Penances, *than change his Heart*, and renounce his *own Righteousness*, accounting himself after he has done all he can do, a very unprofitable Servant that has done nothing but his Duty.

You must come to this, else all your *Will-Worship* is of no use or advantage to you; I mean, you must take *Jesus Christ* to be your Lord and Saviour, made to you *Righteousness, Sanctification and Redemption.*

Then said one of them, this is strange Doctrine indeed; shall not Man do Penance for his Sins, lest forsooth, he may be taken notice of by the Croud of the ungodly World?

If true Repentance, said I, is wrought in your Soul, it will necessarily be accompanied by a holy Conversation and vertuous Actions.

Then another *Braman* stood up, and drove away all the Populace, lest they might be polluted in their Company; neither would they approach me too near, for fear of being made unclean by my touching of them.

Then

Then I ſaid, Pray, Friends, what makes you to be ſo unreaſonably Proud and Arrogant, and afraid of being touch'd by other Men? Whereas you ſhould be Examples of Humility to all your Hearers and Diſciples that are round about you?

This is no Effect of Arrogance, ſaid they; but our Family is ſeparated from other Families of the Earth, and are forbidden by our Laws to keep any familiar Intercourſe with any other ſort of People, upon Pain of being eſteemed polluted by our own Brethren.

Then, ſaid I, Pray, Sirs, of what Family do you derive your Pedigree?

We are deſcended lineally, anſwer'd they, from the God *Biruma*.

Why, ſaid I, does not every Creature beget his like? And how comes it that you are born Mortal Prieſts; and not Immortal Gods, if deſcended from this Family of the Great God *Biruma*? He had *four Heads*, and you have but one only; and are in nothing unlike the reſt of the *Malabarians*, unleſs that you ſurpaſs all the Inhabitants in all Superfluity

fluity of Noughtineſs, and ſingular, uncommon Impieties.

Then another *Braman* addreſs'd me in theſe Words; Sir, All what you have ſaid in relation to the Family of the *Bramans*, is very true: For as to our bodily Appearance, what are we better than the vileſt of the Populace? And when we die, our Bodies are reduced to Duſt and Aſhes, as the Carkaſſes of the *Bareyers*, (i. e. common Scavengers.)

At which Diſcourſe, the others ſeem'd to be much offended; but he went on, and ſaid, what Madneſs and Folly does poſſeſs your Minds? I will Eat and Drink with this Man, and am ſure to receive no Damage by ſo doing; and thereupon came near me, and took me by the Hand, intimating that he aſſented to all that I ſaid on that Head. An old Man that had been formerly the Governor of the Place, did me the ſame Complement, and endeavour'd to confirm all that I ſaid, to the reſt of the *Bramans*, and others there preſent.

Thereupon more *Bramans* came to me, and ask'd me, if I had more Sermons to diſtribute?

I anſwer'd, I had no more *Sermons* with me at that time; but in caſe that they did diligently peruſe thoſe few I had diſtributed among them, I would take care to furniſh them with many more with all convenient ſpeed; and for that time I took my leave of them, recommending them all to the Gracious Protection of the Almighty.

Con-

Conference X.

Of the Education of Youth, and of the Duty of Parents and School-Masters.

Between ſome *Malabarian* School-Boys, and others, and one of the *Daniſh* Miſſionaries.

ON the Eleventh of *April* 1708, I went into a *Malabarian* School, and ask'd the Children what they learnt. I found they had learnt ſeveral Books by heart; but when I ask'd them the Meaning of the ſame Expreſſions they had committed to Memory, and repeated ſo readily,

They excus'd themſelves, ſaying, that their Maſters did not explain to them any of the occurring Difficulties that are obvious enough to all that read thoſe Books.

Mean while, many *Mahometans* and *Malabarians* aſſembled together; and addreſſing my ſelf to the Children, I ſpake to this Effect; My dear Children, the Great God has made you perfectly beautiful, and endued you, not only with ſtrong Limbs and healthy Bodies; but has bleſſed you with Immortal Souls: If you aſpire after true Learning and Knowledge, you muſt principally, and in the firſt place, ſtudy to know God, your Maker; and from your tender Years, labour to avoid all that has any Appearance of Evil; and exerciſe your ſelves in all that is honeſt and praiſe-worthy; For otherwiſe the Devil will draw you aſide to the Practice of Vice and Wickedneſs: from whoſe Snares you can't afterwards eaſily extricate your ſelves, when you arrive to Riper Years.

I truly lament your unhappy Circumſtances, to have neither Parents at home, nor Maſters in theſe Publick Schools who are capable and willing to ſeaſon your Minds betimes with the ſaving Knowledge of

of God; for both your Parents and Maſters are as ignorant as your ſelves; and walk themſelves in the Ways that lead to Hell and Deſtruction: And as for the Books you read, 'tis to your Advantage that you are ignorant of the Contents thereof: For they are of no other uſe, but to corrupt your Underſtanding, and make you more indiſpos'd to learn the Truth in the lieu thereof, and to deſire the Knowledge of the one only true God, who is Gracious and Merciful, willing that Babes and Sucklings, and all young Children ſhou'd be fed with the ſincere Milk of his Word, and be brought up in the Nurture and Admonition of the Lord.

Then I ask'd them, Do you underſtand, my ſweet Children, all that I have ſaid unto you?

They anſwer'd, Sir, we have underſtood you very well.

And are you reſolv'd, added I, to practiſe what I have commanded you.

They all anſwer'd, Yes, if we know how to begin and ſet about it.

Then said I, when you go from School, and come to any retir'd Place, fall down on your Knees, and say, *O thou that has created the Heavens and Earth, instruct us in the Knowledge of thy Gracious Nature, and holy Will; deliver us from the Power and Dominion of Idolatry and Superstition; And grant, O Lord we may acknowledge and worship no other God besides thee, the only true God. Convert us, O Lord, and enlighten our Understandings more and more, that we may know our Duty towards thee, our God, and towards all others, our Fellow-Creatures.*

If you thus exercise your selves daily with sincere and pure Hearts, the Lord will have Mercy upon you, and will incline your Hearts to keep his Law, and do all his Will; and will furnish you with all the sufficient Means necessary for attaining the Knowledge necessary to make you truly happy.

Then one of the Heathens stood up, and said, how then comes it to pass, that some Children are naturally inclin'd to what is Good, and others as naturally bent and inclin'd from their most tender Years, to commit all sorts of mischievous Actions, maugre all the good Instructions of Parents or School-masters? Who is the Cause of this

Prone-

Proneneſs to Evil, and Inclination to Vertue; the Parents, God, or the Children themſelves?

I anſwer'd, God is no way the Cauſe, nor the Occaſion of the wicked Inclinations, diſcovering themſelves very early in Children: For God made Man righteous without Spot or Blemiſh, or any ſuch thing; and Man might have continued in this righteous, ſinleſs State, and propagated Children as righteous and innocent as himſelf; but our Firſt Parents being deluded by a wicked ſubtle Devil, rebelled againſt God by Diſobedience, and thereby loſt his Image, conſiſting in *Righteouſneſs* and *Holineſs*, and became diſturb'd in all the Faculties of the Soul; his Underſtanding was darkned, and all the Affections diſorder'd with reſpect to their proper Objects, eſchewing Good, and purſuing after Evil; and the Children, partaking of all the diſorder'd Paſſions of their Parents, are commonly inclin'd to do Evil, before they know what it is to do well; And this *Original Sin* is the Source of all actual Tranſgreſſions, divided into infinite Rivulets and leſſer Streams of Deviations and Errors, in the whole Courſe and Stages of Human Life.

Then one of the Company anſwer'd, and ſaid, What you ſay, Sir, carries with it all the Semblance and Colour of Truth ; and I really am of your Opinion, that Children are born with ſome wicked Inclination and Proneneſs to Vice ; but as God is the Author of Nature, why does not he prevent, or heal this *Original* Diſeaſe of Human Nature ; ſince no Child is born into the World without the Concurrence of his Divine Will ?

Sir, ſaid I, that none is born without the Concurrence of the Divine Will, is unqueſtionably true ; and 'tis as true, that all Children are born and conceived in Sin : 'Tis likewiſe a great Truth that God is no way acceſſary to this Original Evil : For, as we hinted before, he created our Firſt Parents holy, harmleſs, and undefil'd, *after his own Image* ; but they *found out many Inventions*, and became diſobedient to their Creator ; and ever ſince, their Poſterity are ſinfully inclin'd from their Youth, and therefore need all the poſſible Care, both of Parents and Maſters, to bring them up in the Fear of the Almighty, by making them early, ſenſible of their Incapacity of performing what is requir'd of them, and of avoiding Evil, without the Aſſiſtance of Divine Grace, and

a continual Watch upon their own Hearts; and that Parents and Teachers may be helpful and uſeful in bringing up Youth for the Service of God, they muſt themſelves be pious and ſober, experiencing the Work of true Converſion wrought in their own Souls: and when they are thus diſpos'd, God will bleſs their honeſt Endeavours, in teaching little Children his Ways.

Then one of them ſtood up, and ſaid, Sir, a Thorn will remain a Thorn; the Skill and Care of the Husbandman can't convert it into a Fig Tree.

I anſwer'd, We are all by Nature ſinfully inclin'd, and of a *Thorny* Conſtitution; and by the Care of Parents, Maſters, and the Concurrence of the good Husbandman, (God himſelf,) we are to be really chang'd and renew'd in the Spirit of our Minds, and become new Creatures, bearing much Fruit to the Honour of the Great Husbandman. And as for your Compariſon taken from Thorns, it does not hold at all in this Matter: For Man has Ears and Underſtanding; and therefore capable of hearing and receiving Inſtruction for the better Conduct of his Life, which can't be apply'd to vegetative and irrational Beings; becauſe they are not free Agents endu'd with Will and Under-

ſtanding, as we ſee, Man is, who upon ſolid Reaſons and Perſuaſions, can leave his wicked Courſes, and lead a ſober and regular Life; and therefore we never deſpair of the Converſion of any Man living, however irregular and diſorder'd he may be in Life and Converſation: And we experience the Truth of this every Day; For the beſt of Saints have been the worſt and greateſt of Sinners.

Con-

Conference XI.

Of the Falſeneſs of the Heathen Gods. Objections againſt the Trinity *anſwer'd.*

Between a Learned *Malabarian* Phyſician, and one of the *Daniſh* Miſſionaries.

ON the Firſt of *May* 1708, there came to me a Learned *Malabarian* Phyſician from *Nagapatnam*, who ſaid, Sir, I am told, that you have learnt our Language, with a Deſign to teach us a new Religion.

I anſwer'd, 'Tis the greateſt Pleaſure of Life to me, to diſcourſe with the *Malabarians* in their own Language, upon any edifying Subject; and this is the Reaſon, that I did alway importune my God in my Prayers, that I might attain to a ſpeedy and perfect Knowledge of the *Malabarian* Tongue.

He anſwer'd, We have had *Chriſtians* amongſt us for many Years who always ſcolded at us, calling us *Heathens*, *Heathens*; tho' they never made it out that we were ſo indeed; nor that our Religion is Falſe and Heatheniſh. I would willingly know your Opinion on this Head.

Sir, ſaid I, when I conſider your Conduct and Addreſs in the Affairs of this World, I look upon you as a Wiſe, Ingenious People, of very eaſie and agreeable Converſation: But when I reflect upon your groſs Ignorance in the things relating to the Salvation of your own Souls, and upon the Abominations of your Idol-worſhip, I am oblig'd to call you *Heathens*, and your Religion is *Falſe* and *Impious.*

He

He reply'd, Pray, Sir, don't you ſee that we own and worſhip a Divine Supreme Being; believe another World wherein Vertue is rewarded, and Vice ſeverely puniſhed; and purſuant to this Belief, we do great Penances, and mortifie our Bodies, to the End we may attone the Diſpleaſure of God, and receive the Pardon of our Sins: We encourage likewiſe all ſorts of Vertuous Actions, as earneſtly as your ſelves; how can we then be eſteemed Heathens?

I anſwer'd, Pray tell me, Sir, is it better to have no God at all, or to worſhip many Gods who are really Devils.

'Tis better, ſaid he, to have no God at all, than to worſhip a Devil?

The Caſe is your own ſaid I; for you have indeed many Idols; but 'tis the Devil who is worſhipp'd in, and by theſe Images: Therefore according to your own Confeſſion, you are much worſe than thoſe that worſhip no God at all; for you actually reproach your Maker, by giving the Devil that Honour due to him that made you, and continues your Lives in Being.

But

But how can you demonſtrate, reply'd he, that we adore falſe Gods? This you are to prove clearly, elſe you ſay nothing at all that affects our Religion.

I proved, that there was but One God that made Heaven and Earth, by many evident Demonſtrations, borrow'd from the Works of the Creation, to his great Satisfaction; then I concluded, if there is but One only true God, all your Idols are no Gods, but Lying Vanities; as may be ſhewn, and prov'd out of your own Authors; For ſome of them have writ very well againſt *Idolatry* and *Superſtition*, aſſerting boldly, that there is but *One* Supreme Being.

He ſaid, I am a Phyſician, and know not well what to ſay; but our Prieſts will give you ſatisfactory Anſwers to all your Objections made againſt our Religion, out of a Book intituled *Dukkaſaſtirum*, being writ expreſly as an *Apology* or Defence of our Country-Gods and Pagod-worſhip.

Sir, ſaid I, if you can help me to this Book, I'll ſtudy to do you ſome other ſervice; and if you pleaſe, I'll requite you, with a Book that demonſtrates the Truth of the Chriſtian Faith.

He

He anſwer'd, that he was credibly inform'd, there was ſuch a Book extant; but that himſelf had neither ſeen, nor read it; and that the *Bramans* ſeldom ſuffer Laymen to read ſuch Books as thoſe; and much leſs would they be willing that Chriſtians ſhould peruſe ſuch Myſterious Writings.

I reply'd, If it is a Book that contains ſuch convincing Truths, in favour of your falſe Gods, why don't the *Bramans* vouchſafe us the ſight thereof? Which would redound to their Honour and Edification: For if your Religion be of a heavenly Original, we would willingly embrace it, and pay all due Veneration and Worſhip to the *Malabarian* Gods: And therefore I am inclin'd to believe, that there is no ſuch Book extant, or that it is in the ſame Stile with your other Writings; I mean, weak, inſipid and contradictory.

I ſhall adjourn the farther Diſcuſſion, ſaid he, of this Debate, till ſuch time that I can bring a *Riſhi* (Prophet) along with me, well vers'd in Books of Controverſies and able to anſwer all your Objections relating to Religious Matters.

Do

Do ſo, ſaid I, and bring with you in writing the Demonſtrations of the Truth and Reality of your Gods, and I'll take care to commit to Writing a Chain of Arguments demonſtrating the Falſeneſs and Nullity of your Religion; and both our Writings ſhall be read publickly before an Aſſembly of *Malabarians.*

He anſwer'd, Tho' I am now an Old Man, yet I dare affirm, that I never addreſs'd my Prayers to theſe Idols, nor ever honour'd them with Sacrifices in the Pagods; And on the other hand, I never blaſphem'd them, or did any thing that might reflect Reproach upon their Divinity.

Then, ſaid I, you liv'd without God in the World.

I invok'd, ſaid he, the Cauſe of Cauſes; and in all Humility of Mind ador'd and honour'd the Supreme Being.

I find many of your Mind, ſaid I, who never frequent the *Pagods*, nor offer Burnt-ſacrifices to Idols; but are ſtill altogether ignorant of the *True* God, in relation to his Nature, Attributes, and the Dictates of his Divine Will; and of this you'll be alway

ignorant

ignorant till you are inſtructed out of his Revealed Will. 'Tis to this holy Word of God you muſt give diligent heed: For 'tis thro' the Means of this inſpir'd Book you are to expect Everlaſting Life.

I confeſs, reply'd he, that we talk a great deal about the Supreme Being; but, pray, tell me, do you know the Man that ever ſaw God, to the end he may ſpeak upon his own Experience, in more lively Characters, and Delineations than have been hitherto made uſe of in the Definition of God?

God does not appear in bodily ſhape, ſaid I: For he is a *Spirit*; but he has appeared, and revealed himſelf by his Son *Jeſus Chriſt*, who clothed himſelf with the Garments of Mortality, to the end he might ſuffer for our Sins, reconcile us to God, and bring us to him, and to do his Will; which is our Salvation. If you believe in Chriſt the Redeemer of Mankind, your Mind will be more and more enlightned in the Knowledge of the Supreme Being.

Who is his Son, ſaid he? *And is he alſo God.*

I anſwer'd, He is *God bleſſed for ever.*

But, pray Sir, recollect your ſelf, ſaid he, have not you been juſt now inveighing againſt Plurality of Gods? And now I find, you have your ſelves more than *One*; the Father is God, and the Son is God; then you have *Two Gods.*

I anſwer'd, We do not believe Two Gods; but One only God; tho' at the ſame time, we firmly believe, that there are Three Perſons in One Divine Eſſence; and yet theſe Three Perſons are not Three, but One God: And this we believe as a great Myſtery, tranſcending our weak finite Faculties: We are ſatisfied, that 'tis a revealed Truth in Scripture; and God, who knows himſelf, has enjoyn'd us to believe a *Trinity of Perſons in one Divine Eſſence*; which we call *Father*, *Son*, and *Holy Ghoſt.*

If God has a Son, ſaid he, then your God as well as ſome of ours, muſt have a Wife, and is by Conſequence, a material Being.

God is a Spirit, ſaid I, and therefore has no bodily Shape and conſequently could not have a Son in the ordinary Way of Generation; but without any Knowledge of a Conſort, he begat his Son from Eternity, by Generation not to be parallell'd in Time; and from Father and Son *proceeds* the Holy Spirit, the *Third* Perſon in the Bleſſed Trinity; which tho' to us Mortals incomprehenſible; yet the Poſſibility thereof may be ſhadow'd forth by an eaſie Familiar Compariſon: Out of the Immaterial Soul of Man proceeds, and is born the *Underſtanding*; and from the Eſſence of the Soul, and the Underſtanding, emanes or proceeds the *Will*; and yet the Soul, (as to its Eſſence) the Underſtanding, and the Will, are really but *One* and the ſame thing. The Application thereof is eaſie to the Doctrine of the *Trinity* as far as Divine Things may be compared to Things created, that are within our Ken.

I find, ſaid he, that you with ſubtil Ways of arguing, can make a *Trinity* conſiſtent with *Unity*; and if your Explication is Abſolutely neceſſary to make others underſtand what you mean, pray, allow us the ſame advantage of explaining the Doctrine of our Religion, and putting it in the favourableſt

Light we can, for the excluding of the Absurdities imputed to us? And this once granted us, 'twill follow, that *Our Plurality* does not deftroy the *Unity* of God, no more than *your Trinity* does. We worfhip the Gods upon no other Account, than becaufe they are the *Vicegerents* of the Almighty, whofe Adminiftration he employs in governing the World, as he did employ them at the Beginning in Creating and Forming the fame And our God appearing among Men at fundry times under different Shapes, had at every Apparition a different Name given Him, which contributed very much to the Multiplying the Number of our Images; whereas in truth, they are but different Reprefentations of the fame God, under different Afpects and Appearances.

Sir, faid I, what you fay, is very plaufible, and might weigh with thofe that are not well vers'd in the Articles of your Religion; but all thefe fine explicatory Comments are lighter than Vanity, and have no Weight with me; becaufe I have both read your Books, and feen with my own Eyes your *Idolatrous* Performances. For let us fuppofe with you, that the Supreme Being, or God, in the Beginning created thefe Gods, and employ'd them to create the World; yet 'tis clear, that the holy God would make ufe

of

of *Lieutenants* like himſelf, in Piety and Juſtice; and would not employ Publick Robbers and Adulterers, plung'd in all the Dregs of Senſuality, and ſtudied Miſchiefs, ſuch as all your Gods are notoriouſly known to be, living in an Eternal State of War and Contention among themſelves; and more likely to bury the World in its own Ruins, or reduce it to its Primitive *Chaos* and Confuſion, than to direct this great Machine with any tolerable Regularity; eſpecially, the moral Actions of free, rational Agents, the chief Care of God's governing Power and Wiſdom. As to the Apparitions of your God under various Shapes, 'tis nothing but a mere Fiction of your Poets, *Allegorically* ſetting forth various Adventures, conſiſtent with the *Genius* of wild undiſciplin'd Tyrants; but no ways agreeable to the Nature of the meaneſt Servant of the holy God.

Well, ſaid he, I am reſolv'd to conſult our *Bramans* upon theſe Matters, and urge them to be plain in telling their Meaning freely upon this Head.

Your *Bramans* are much blinder than your ſelf in theſe Matters, reply'd I; For tho' they are convinc'd of the Falſeneſs of their Gods; yet they'll hardly own it to you; for that would turn the Stream from their Mill; and their pious Frauds would be expoſed to the View of all Mankind. Go home rather, and conſult the only true God, praying him earneſtly to lead you into all Truth, both of Faith and Practice; and then you'll clearly ſee, that all your *Malabarian* Gods are but *lying Vanities.*

Theſe Queſtions, ſaid he, have taken all the time that I deſign'd for Queſtions of another nature.

I ask'd, what Queſtions he meant?

He anſwer'd, Queſtions relating to the Art of *curing Diſeaſes* in Human Bodies; for I would know how they prepare Medicaments among the *Europeans*; and whether they have skilful Men in the Art of Medicine.

I anſwer'd, this ſhall be the Subject-Matter of the next Conference. And if you will procure me ſome good *Manuſcripts* in Medicine, you'll highly oblige me; for I deſire to ſee you ſhortly at *Negapatnam* and to ſave you the Trouble of coming hither.

Conference XII.

Christian Religion and true Piety consists chiefly in Practice. The Laws and Poesie of the Malabarians.

Between Two *Malabarian* Poets, and a *Braman*, and one of the *Danish* Missionaries.

ON the Twelfth of *May* 1708, Two *Malabarian* Poets favour'd me with a Visit, accompanied with a *Braman.* I ask'd them, with what View they did me this Honour?

They ſaid, 'twas their Curioſity led them to talk with an *European*, having heard that I underſtood the Language of the Countrey, and converſed freely with all ſorts of People; which they never heard before of any of my Countreymen.

I anſwer'd, 'Tis true, that I converſe daily with ſome of the Inhabitants about the Things relating to their Salvation; but I muſt confeſs, that but few of them do endeavour to put in Practice my Inſtructions; tho' they allow them to be all very true, and neceſſary to be obſerved.

Sir, ſaid they, it does not import what uſe they make of your Inſtructions; your Buſineſs is to make wiſe Anſwers to Queſtions that are propos'd unto you.

Hence I may conclude, anſwered I, that your Deſign in this Viſit is not right: For I am afraid you come to ſatisfie your vain Curioſity, more than to be inſtructed in the great Things of God, and the other World, which grieves me very much; not that you Endamage me; but that you run the Riſque of deſtroying your own Souls; adding to the Weight of your Sins and Guilt, by Jeſting with holy Things.

Hereupon

Hereupon the Poet anſwer'd, Sir, 'tis a great deal eaſier to Hear, than to Act; and 'tis highly probable, that many among Chriſtians can hear a good Diſcourſe very willingly, who ſeldom are ſollicitous about the putting it in Practice.

I ſaid, 'tis very true, that by Nature we are all averſe from doing that which is good; and, till converted by the Power of God's Spirit, it can't be expected that Men carnally-minded, ſhould be Spiritually and Piouſly inclin'd. Whether they be *White* or *Black* Men, *Heathens* or *Chriſtians*, they muſt believe in Chriſt, and repent heartily of all their Sins, elſe they can't put in Practice the Precepts of the Goſpel; tho' it muſt be confeſs'd, that unregenerate Chriſtians have better Opportunities for the inducing them to the Practice of Piety, than you *Malabarians* have; for they Enjoy all the Means of Converſion.

The *Braman* ask'd, what are thoſe Means that can induce Men to live good Lives?

The

The Words of the Gofpel, anfwered I, are the only faving Means, ordered by God to induce finful Men and Women to repent of their Sins, and to live holy, fober Lives, worthy of God, and of the high Dignity of the Human Nature ; all clearly defcribed in this Glorious Gofpel of *Jefus Chrift* : Therefore 'tis otherwife called, The good Tidings of Salvation proclaiming Peace on Earth, and good Will towards Men.

The *Braman* anfwer'd, We have all thefe among our felves ; for our Law is the Word of God, and I am one of the Priefts of God, teaching the People the Way that leads to Eternal Happinefs..

You are always fpeaking of your *Law*, which you call God's Word ; but I am inclined to believe, faid I, you have no fuch Law among you : For if you have any fuch Law, why don't you produce it ; I never found hitherto any *Braman*, that could upon his own Experience affirm, that he ever faw this Law ; but fays, that fuch another Great *Braman* has it in his Poffeffion ; and if you addrefs this great *Braman*, he refers you to fome other *Braman* greater than himfelf ; and fo none of you can ever produce this Imaginary Law.

That

That there is ſuch a Law, you muſt not in the leaſt doubt: For my ſelf have ſeen it, ſaid he, and read it.

Why don't you then read your Law to the People, and explain it in your *Pagods*, reply'd I?

He anſwer'd, 'Tis Writ in the *Bramiſh* Tongue, which can't be well tranſlated into the *Malabarian.* Beſides that, it contains ſuch deep Myſteries, that ſurpaſs the Capacities of the Populace; for did you attempt to explain to them the myſterious Contents of the Divine Law, they would certainly loſe their Senſes, and become diſtracted.

I proceeded to ask him, who gave you this Law? God or Man?

The *Braman* anſwer'd, the God *Biruma* gave us this Law; but the Poet contradicted him and affirmed, that 'twas the God *Tſchiwen*; and the other Poet was fully aſſur'd that the God *Ruddireu* was the Author of it: Thus they diſagreed in their Sentiments.

I further ask'd them, with what View was this Law given to the *Malabarians* ?

That by the Means thereof they may attain everlaſting Happineſs, both *Bramans*, and other Orders and Ranks of Men, anſwer'd he.

But if ſo, ſaid I, all Men are oblig'd to hear and ſtudy it, as well as you *Bramans*. And why don't you explain this Law to the People, that they may regulate their Converſations accordingly ?

He reply'd, tho' they don't read the Law, yet they read ſeveral good Books that are taken out of the Law, containing all the neceſſary Rules for the leading of a ſober, honeſt Life.

I deſired him to name me ſome of thoſe Books.

He anſwer'd, *Dirumteaſchagum*, *Dirumweiadel*, *Dirumwalluer*, *Paradum*, and other the like Books.

I ask'd him, if all contain'd in thefe, agree with all that is written in your Sacred Law-Book?

He anfwered, Yes.

Then, faid I, all thefe Books I have perufed; and if your facred Law contains no better Things, it muft have the Devil for its Author; and muft lead all its blind Followers into the Pit of Hell; and I wonder, you can name fuch Books, as containing the neceffary Rules to a holy Life, whilft the Books *Dirumweiadel* and *Paradum*, are fo full-fraught with infipid Stories and Nonfence, that a wife Man would be very forry to have given himfelf the trouble to perufe fuch uncooth Extravagancies; fo far are thefe Books from marking out the Way that leads to Eternal Hadpinefs, that they are deftructive of good Morals, and the Practice of common Honefty.

They wondred to find me fo well vers'd in the myfterious Books of their Religion; and asked me, what other *Malabarian* Books I had read? Whereupon I fhew'd them my Collection of *Malabarian* Books, giving my Opinion upon every Book feparately.

The

The two Poets asked me, if I would employ them in my Service ?

To whom I anſwered, Repent and leave your Idols ; then I'll take care to ſee you employed.

But they urged me to employ them then, by giving ſome Subject-matter for Verſe. Whereupon I gave them the following Argument.

There is one God, in whom we believe ; and thoſe that know him not ; but adore the Malabarian *falſe Gods, are Heathens, and are in danger to be damned for ever.*

This Matter in a very little time, they ſpun out into a fine *Poem* of a conſiderable Length, againſt the *Plurality* of Gods ; and having read this almoſt *extempore* Poem, I told them, what pity is it, that Men of ſuch bright *Genius*'s and ready rich Invention, ſhould act againſt your Conſciences, by worſhipping Graven Images, inſtead of the True God, whom you have ſo excellently well dreſcrib'd in this *Specimen* of your great Abilities in the Art of Poeſie !

They

They anſwer'd, We are born in this Countrey, and can't get our Living any where elſe; and did we begin to talk againſt the Religion by *Law eſtabliſhed*, we are quite ruined; for no body would receive us into their Houſes.

At this rate, ſaid I, you would rather go to Hell in *Malabarian* Company, than to Heaven in the Company of Strangers, and ſuffer ſome Inconveniencies in this World upon the Account of Truth, and the Honour of the God that made you.

They reply'd, When we ſee our *Kings* and *Princes* coming over to your Religion, we ſhall follow their good Example.

But if in your way you found a great Treaſure, ſaid I, I don't believe, you would let it lie there till your King would be pleas'd to take it up firſt. You have now a Jewel of great Price offer'd to you, even the Doctrine of Salvation; 'tis your Intereſt to accept of it, tho' Kings and Princes may neglect ſo great a Salvation.

He

He anſwer'd, I wiſh you would be pleas'd to come once into our Country, where Learned *Bramans* and Prophets would be glad to ſee you, and confer with you very willingly.

How willingly, would I travel all your Countrey over, and converſe amicably with all ſorts of Men about the Ways and Means of Salvation; but I know, no *European* can Travel in your Country, much leſs is it permitted for me, a Chriſtian Miniſter, to Preach among you the glad Tidings of the Goſpel: And what is ſtill more an Argument of your Untowardneſs towards Men that would teach you the Way to everlaſting Happineſs, that all Communication by Letters are ſtrictly forbidden between this and the City where your King reſides: An Example of Severity and Stubbornneſs not to be parallell'd in any Parts of the World.

Many of the common People, ſaid he, would be glad to ſee you; but the King's Officers, and eſpecially Exciſemen, would be apt to ſtop you, to the end they may ſqueeze Money out of you, and then deliver you bound to the King of *Tanjour*, who is a mortal Enemy to the Chriſtians, and has cauſed many of the *Romiſh* Religion to be cruelly Murthered.

I anſwer'd, had I a full Call to come to your Parts to Preach the Goſpel, I would gladly come; but my hands are now full, and I have many neighbouring Heathens to be inſtructed in the Doctrine of Salvation. When the Harveſt here is at an End, and no more Work for us in theſe Parts, I hope, God Almighty will open a Way for the glad Tidings of the Goſpel to be preached in your Country alſo.

Conference XIII.

Of Philosophy and Idolatry; and of Internal Spiritual Worship.

Between a *Malabarian* Philosopher, and one of the *Danish* Missionaries.

ON the Twenty second of *May*, 1708, I received a Visit from a *Malabarian* Philosopher, who asked me, if the Study of Philosophy was in any esteem in *Europe*, and what Sect was most in vogue at this time?

Sir, ſaid I, you know that my Buſineſs is to Preach *Repentance* towards God, and *Faith* in *the Lord Jeſus Chriſt* ; Therefore you ſhould ask me Queſtions relating to your Eternal Welfare, rather than Niceties of Philoſophy ?

Pray Sir, ſaid he, what can be more neceſſary for the attaining Eternal Happineſs, than the uſeful Knowledge of Philoſophy ?

Indeed, ſaid I, your Philoſophy is no leſs corrupted, and full-fraught with Impious Abſurdities, than your Law and Hiſtories are ; but among us *Europeans*, Philoſophy is little eſteemed, if compared with the excellent Heavenly Inſtitutions of Jeſus Chriſt.

What, ſaid he, have you no Philoſophers then in *Europe* ?

Yes, we have, anſwer'd I, and more profoundly and exacty learned in all Parts of Philoſophy, than you can boaſt of in theſe Countries ; but we cultivate the Sciences, as *ſubſervient* Handmaids to Theology ; but not as immediate Means of Salvation.

How

How is it possible, reply'd he, that I should know God, and Spiriutal Things, if I don't first know my self, and the Works of Creation, the immediate Objects of my Senses?

All this, reply'd I, is very True; but this is what I would say; that all the natural Knowledge acquir'd by Reflection upon the Operations of our Mind, and upon the visible World, in all its beauteous Varieties, and Proportion, is not sufficient to make us *wise unto Salvation*: For my own Understanding, without the Help of revealed Light, can't discover the Original Cause of *Man's Misery*, nor ever attain to the Knowledge of a *Redeemer*; nor shew how we are to serve God, in a manner acceptable and well-pleasing unto him. Therefore Philosophers deceive themselves by a vain Persuasion that they know all, when indeed, they know but very little, or nothing at all as they ought to know.

He reply'd, I and others of my Profession, do not believe a Plurality of Gods, worshipped in out *Pagods*; neither do we frequent these Places to offer Sacrifices, or to perform tedious Ceremonies enjoyn'd upon the vulgar People; but we reverently adore the *Supreme Being*, who created all Things.

If you are convinced, ſaid I, of the Falſity of your Idolatrous Worſhip, why don't you endeavour to inſtruct the Ignorant in theſe great Truths, and encourage them to forſake Idolatry, and Worſhip the One only true God?

He anſwer'd, We live in a World where very few Men can ſerve God without the Intervention of *Figures* and Images; For we can hardly think of any thing, but as 'tis repreſented under ſome *Corporeal Idea*. And beſides, if it was not for *Polytheiſm*, and Images, how could the *Bramans*, *Pantaren* and other Eccleſiaſticks, find ſo comfortable a Living as now they Enjoy?

But do you believe, reply'd I, that *Idolatry* is acceptable to the Supreme Being, whom, you ſay, you devoutly Worſhip and Adore?

He anſwer'd, if Men would lead ſober and good moral Lives, God would pardon them all other Failings; for he knows, 'tis an Error of their Underſtandings, and that they know no better; and tho' their Adoration more immediately is directed to the Idol, yet *ultimately* it terminates upon himſelf; and therefore their Performances are not unacceptable to him.

I

I told him, all Idol-Worſhip is an Abomination to the Lord; for he is a *Spirit*, and is to be worſhipped in Spirit and in Truth; and their Worſhip is acceptable to the Devil only, the firſt Author and Inventer of Idolatrous Worſhip.

I wiſh, ſaid the Philoſopher, with all my Heart, that all the World would adore the One only Supreme God, and deſtroy all Graven Images, and worſhip him, as you have well expreſs'd it, in Spirit and in Truth.

But what Means and Aſſiſtance does your Philoſophy afford to perform this Inward and Spiritual Worſhip, ſaid I?

We have, ſaid he, Three great Means to aſſiſt us in our inward Worſhip of God (*viz.*) *Faſting*, *Solitarineſs*, and *Watching*: For by the continual exerciſing our ſelves in theſe three Duties, our Minds aſcend above the viſible World, and are made fit to Worſhip God inwardly, or, as you ſay, in Spirit and in Truth.

Theſe three *Rules*, ſaid I, well obſerv'd, are very good; but without *Repentance from dead Works*, and a *lively Faith* in *Jeſus Chriſt*, all Rules and Precepts will be of

little uſe to you for the due Performances of his Internal and Spiritual Worſhip, ſo acceptable and well-pleaſing to God: And therefore, in Order to worſhip him as you ought, you muſt be inſtructed in the Doctrine of the Goſpel, which is the only Book that teaches fully and clearly the Means of Salvation and Reconciliation with God. If you would be happy, ſtudy this excellent Volume, and throw away all your other Books of learned Vanities.

He asked me, if I could ſhew him that excellent Book, which I called the Goſpel?

Yes, ſaid I, and ſhewed him the Bible printed in ſeveral differentLaguages; and gave him a ſummary Account of the *Oeconomy of Salvation*, with which he ſeemed very much affected, and asked me, if I had no Writing relating to the Chriſtian Religion, tranſlated into the *Malabarian* Tongue?

Thereupon I ſhew'd him *Luther*'s *Catechiſm*, with Twenty Six Sermons preached by me upon the Articles of the Chriſtian Faith in our *Jeruſalem*-Church at *Tranquebar*; and finding him mightily delighted in the reading of them, I bid him take them with

with him, and read them diligently, not forgetting to instruct his poor Neighbours in the Doctrine of Salvation.

This he promised to do, and withdrew.

Con-

Conference XIV.

Upon various Subjects.

Between ſeveral Perſons, and one of the *Daniſh* Miſſionaries.

ON the Twenty third of *July*, 1708, I ſet out very early from *Tranquebar* by Land, to go to *Negapatnam*, a Town belonging to the *Hollanders*: When I came to the Territories of the King of *Tanjour*, I was preſently ſtopp'd by the Officers, commanding me to pay Tribute-money. I alighted off my Horſe, and ask'd them, if their Prieſts had not free Paſſage through all Countries?

They

They have ſo, ſaid they, in all our King's Dominions; but we know that you are not one of our Prieſts; you are the *Chriſtian-maker* of *Tranquebar.*

But, Sir, ſaid I, Remember, that I left my own Country, and with great Pains-taking, learnt your Language merely out of Love to your Souls. Pray, ſhew me a Prieſt that has labour'd ſo much to promote your Happineſs, as I have; and dare you command me to pay Paſſage-money?

Then a *Braman* that ſat among the Cuſtom houſe Officers told me, that if the King of *Tanjour* knew that I paſs'd through his Territories, I ſhould be forc'd to pay ten times more than what is commonly demanded from other White People; becauſe ever ſince you came to theſe Countries, you are, ſaid he, always ſcolding at our *Pagods*, blaſpheming our Gods, and curſing our Religious Ceremonies as Superſtitious Errors and Idolatry.

All this, ſaid I, is very true; I have cry'd aloud againſt your falſe Gods; and will go on to do ſo, not out of a Spirit of Contradiction; but out of an Earneſt Deſire to convince you of your groſs Errors and Ignorance

norance in Spiritual and Religious Matters.

The *Manikaren*, or chief of the Cuſtom-houſe Officers told me, that I was certainly in the right: For we do not live worthy of the Dignity of Rational Beings; and we are now in the Dregs of Time; the World is plung'd in the Mud and Mire of Senſuality and Worldly-mindedneſs.

'Tis not enough for you to confeſs, ſaid I, the Evil of your Ways, unleſs you do likewiſe eſchew Evil, and follow after that which is good; 'tis Imprudence in you to find fault with the Times: For to day is the Time of Salvation to you, and your Countrey-men, if you'll accept the kind Offers of Heaven, that are made to you at this time by my means: For I am come among you, willing to declare unto you the whole Counſel of God.

The *Braman* ſtood up, and ſaid to me, we know, ſaid he, you have a long way to go; we'll ſpare you from paying any Tribute for this time: Then giving a few *Groats* among the Officers to buy *Betel-Areck*, I rode forward, and was met by a numerous Company of Heathens of all Ranks and De-

Degrees, travelling towards *Diruppuddi*, a *Pagod*, Fifteen days Journey diſtant, and very famous for a Multitude of Pilgrims and Votaries, who reſort thither, to the end they may receive Forgiveneſs of Sins. I ſhew'd them the Vanity of their Undertaking, inaſmuch as none can forgive Sins, but the true God alone, through the Merits of his Son *Jeſus Chriſt*, upon the Condition of *Faith* and *Repentance*.

Here I repeated compendiouſly the Hiſtory of Chriſt's Life, Death and Reſurrection, with the ſaving Conſequences of the ſame ; and then proceeded on my Journey, till I came to a Town called *Karcika*, where there is a Stately *Pagod*, or Heathen Temple; before which I paſſed by, on Horſeback : Then ſuddenly both Prieſts and People pealed me with Maledictions and Abuſive Words; whereupon I alighted off my Horſe, and ask'd them what was the Matter, and wherein I had offended them?

The Governor of the Place told me, Sir, you ſhould know that this *Pagod* is a moſt holy Place, and the uſual Habitation of our God : Therefore 'tis forbidden all Men with Horſes and *Umbrella's* to paſs before it ; even the King of

Tan-

Tanjour himſelf, approaching this holy Place, he gets out of his *Palanquin* (Chair) or alights off his Horſe, and walks with great Devotion ; Therefore your riding by, and not alighting off your Horſe, offended us very grievouſly.

Sirs, ſaid I, if you can demonſtrate, the Gods worſhipped in this Temple, and the Doctrine taught therein to be true Gods, and true Doctrine, then, I confeſs, I incurr'd very juſtly your higheſt Diſpleaſure ; and will Chearfully ſubmit to condign Puniſhment : But if your Evidences are not cogent, or your Reaſons demonſtrative, how can you expect that a Servant of the great God, who made you, and a Prieſt, that teaches the Ways of Salvation, ſhould alight off before the Temple of a Dumb Idol, which can neither hear, ſpeak, nor go ?

Hereupon a Multitude of *Mahometans* applauded what I ſaid ; and deſir'd the *Bramans* to produce their Evidences for the Truth of their Gods and Religion ; which if they were not able to perform, they proteſted, I had all the Reaſons in the World not to alight off my Horſe in riding before the *Pagod.*

Where-

Whereupon the *Bramans* retired, one after another, giving me no Anſwer, nor Reaſons in Defence of their lying Gods, and their falſe Religion.

Then addreſſing my ſelf to the People, I ſpoke of two Ways of attaining to the Knowledge of God, either by contemplating the Works of *Creation*, or by diligent Reading the *Revealed Will* of God contained in the Old and New Teſtament; and recommending them to the Grace of God, I was ferry'd over a great River, and came into a Publick Houſe, and there refreſhed my ſelf with my Companions: And finding the Houſe full of Heathens, I diſcourſed them freely about the Way and Doctrine of Salvation; and they heard me with Attention, and unaffected Willingneſs; asking me, where was the Place of Happineſs? Which was the true Way that led thither? And whether every Man might not be ſaved in his own Religion?

I anſwer'd what I thought proper, to their Three ſeveral Queſtions, giving them by the way, ſome of the *Characteriſticks* or Marks of the True Religion, and of the Doctrine of Salvation, in Contradiſtinction to the Doctrine of Hell and Perdition, taught by their vain, ignorant, lying Prieſts.

Conference XV.

About Matters of Religion.

Between ſome Learned *Bramans*, *Riſchi* (Prophets,) and Phyſicians, and one of the *Daniſh* Miſſionaries.

ON the Twenty Seventh of *July*, 1708, the moſt Learned *Bramans*, *Riſchi*, (Prophets) and Phyſicians, aſſembled at the Houſe of one of the *Dutch* Magiſtrates, who had ſent his Secretaries all about the Country, to invite them to a Friendly *Conference* about Matters of Religion: And they appearing, about Eight of the Clock in the Morning, were kindly received into the Chairs and Seats made ready for them, the Common Peo-

ple ſitting upon a matted Floor, the Doors crouded with a great Multitude of People.

I ſignified my joyful Readineſs of conferring with them about Matters of Religion, it being the diſtinguiſhing Character of a Rational Being, to be capable of Diſcourſing about the Things relating to the Supreme Being.

Hereupon a *Riſchi*, or one of their Prophets, anſwer'd me, in the Name of his Countrymen, that they were as joyful to have an Opportunity to talk now, for the firſt time, with an *European* about Controverted Points in Religion, in their own *Malabarian* Language: But, ſaid he, we find inſuperable Difficulties that of neceſſity will retard our *Union* in Matters of Opinion, ſeeing we have no common Law own'd and received by *Europeans* and *Malabarians*, to which we may appeal as to a *Common Principle*: For if you talk of the Excellency of your Law, you can't expect it ſhould have any Impreſſion upon a *Malabarian* Audience, who know nothing of your *European* Laws; neither is it reaſonably to be hoped, that you Chriſtians will embrace our Laws and Religion upon our Commendation only.

I anſwer'd, I am very ſenſible, that what you ſay, is very rational and weighty; and therefore juſtly claims our firſt Conſideration, by inquiring into the Nature of, and *Characters* viſible in the *Chriſtian* and *Malabarian* Laws: But ſeeing your Law can't be produced; and that you can't read the Laws of the Chriſtians, this Debate muſt be adjourned to another Opportunity; and let us argue the Matter for this time, from the undoubted, univerſally-received Principles of Reaſon, and appeal to the Deciſions of unprejudiced Conſcience.

This Method they unanimouſly accepted, inviting me to propoſe ſome Subject-matter for a ſerious, ſober Conference.

Then I began, with asking them, if they believed the Exiſtence of *One* Supreme Being?

They anſwer'd, Yes; We believe that there is One only God, the Maker and Cauſe of all other Beings whatſoever: For if we did not believe the Exiſtence of a Supreme Being, what ſhould put us upon writing ſo many Books about the Exiſtence and Attributes of God; and ſo many voluminous

Writings about Religiously worshipping this Supreme Being?

I reply'd, this is all very true, that all Nations, however Barbarous and grosly Ignorant, do believe the Existence of a Supreme Being; but they know nothing of his Attributes necessarily to be believed by all that would worship this Supreme Being in a way acceptable in his sight. Pray, tell me, what do you believe therefore of this Great God, who is the Creating and Efficient Cause of all other Beings?

The *Rischi* answered, We call him in our Tongue *Dewaddaduwam*; and sometimes more expressively, *Barabarawastuwagira Saruwesuren*; that is, the *Supreme Independent Being, Lord of all.*

Your Definition of a Supreme Being, reply'd I, is very excellent, and expressive enough of his Spiritual Perfections; but I would fain know, if, besides him, you acknowledge no other God as the Object of your Religious Worship?

The *Rischi* (Prophet, or Doctor) said, we acknowledge no other God besides him; tho' many Persons, as his Vicegerents, vested with Authority by him to Govern the visible

ſible World, are commonly called *Gods.*

How many ſuch *Vicegerent* Gods are there in all?

The principal and moſt conſidered among them, ſaid he, are Three, *Biruma*, *Wiſchtnu* and *Ruddireu* or *Iſuren*; and they appearing among the Inhabitants of this Land at ſundry Times, and Places, under different Shapes, our Foreſathers gave them many different, Names, expreſſive of ſome Circumſtance or other, relating to the Divine Apparition.

I urged them to tell, if theſe Gods were Created or Uncreated Beings?

He anſwer'd, They have but *borrowed* Beings, and precarious Employments, to continue only till the *Reſtitution of all Things* to their firſt Primitive State and Condition; and then the Supreme Being ſhall be *all in all.*

Do you then, ſaid I, eſteem theſe Gods to be Miniſters only employed by the Prime Cauſe; or to be Real and True Gods?

We esteem them to be such as Execute the high Commands of their Principal in the *Punctillio's* of a submissive and most profound Obedience.

Then, proceeded I, you make them Omnipotent, Omnipresent, Omniscient, most Holy, Just, and Good.

Yes, said he, we believe them really such; and 'tis upon this supposition that we direct our Prayers and Supplications to them, and honour their Altar with Burnt-offerings; and all this we do, pursuant to the strict Orders of the Supreme Being.

Then, proceeded I, if you are able to prove that the aforesaid Attributes do properly, and in truth belong to your Gods, I am ready to be One of their truest Votaries; but in case you shall not be able to make good your Premisses, I expect you should forthwith forsake your false Imaginary Gods, and crown the Convictions of Conscience, by yielding unlimitted Obedience to the Evidences of Truth.

An old *Braman* ſtood up, and ſaid, I have perus'd all the Hiſtories of our Gods, and never doubted of the Truth of their Divinity; and it would look very odd in a Man of my Age, now to call in queſtion a Propoſition ſo uninterruptedly, and *univerſally re:eived.*

The *Riſchi* hereupon reproved him, as inconſiſtent with himſelf, and all that were there preſent; who all agreed, that all Points ſhould be try'd by the Dint of Reaſon and Evidence; and more eſpecially, ſeeing, ſaid he, he has promiſed to embrace our Religion, if we can produce Evidences, for the real Exiſtence of our *Malabarian* Gods.

I anſwered, I'll hear you patiently, reading or relating the Hiſtory of the Apparitions, Wonders, Lives and Achievements of your Gods; but you muſt not expect that relating a Hiſtory amounts to Demonſtration; but you muſt prove, that your Gods are really and truly endued with, and poſſeſſed of the forementioned Attributes.

Upon this, after ſome Conſultation amongſt themſelves what Anſwer to give, they ſaid, this Matter requires a great deal of time; and therefore, 'tis our Opinion, that

that the Conference ſhould be adjourned to another Opportunity; when we ſhall be better provided with Books, neceſſary for a Matter of this Importance; and then, we ſhall be able to give you Entire and Rational Satisfaction.

Then, ſaid I, if you dare not hazard a fair Hearing of their Cauſe, and an Examination of their Title to Divinity and Adoration, I am reſolv'd to proceed in my intended Evidences, and to demonſtrate the Vanity and Non-entity of all your Titular Gods, inſiſting chiefly upon your own Conceſſions, and the univerſal Truths own'd by all the *Malabarian* Nation.

You deſtroy with one Hand what you build and eſtabliſh with the other, by aſſerting a *Plurality* of Gods, always at Defiance, and in open Hoſtility among themſelves, ſupplanting, deſtroying, and murthering one the other; as in the Caſe of *Wiſchtnu* and *Maueli*; and in that of *Biruma* Beheaded by *Iſuren*, and *Dewaindoren* depoſed by ſome petty ſubordinate Deities. Theſe and ſuch other the like Inconſiſtencies, are deſtructive of all true Religious Worſhip: For 'tis according to your Syſtem, altogether impracticable; becauſe you know not well where to addreſs your ſelves in time of Danger: For if

if you direct your Prayers to the one, ano-Deity is offended at your Devotion; and the Multiplicity of these intriguing Gods have quite defeated and depriv'd the Supreme God of the Worship due to his Name. So that although you own his Existence and Sovereignty, yet, which is as true as astonishing, you neither have a Form of Prayer invoking this Supreme Being, nor so much as an Hymn composed in his Praise, in all your Books of Devotions: Hence it comes to pass, that most of your Ignorant People have learnt by Heart Prayers and Hymns in Honour of *Isuren*, *Wischtnu* and *Bīruma*, when yet, the wisest among you know little or nothing of the Nature and Properties of the Supreme Being.

But, to come to the sundry Apparitions of your God *Isuren*, who appeared Sixty four times in *Madurei* under the Name of *Tsahokkenaden*; in all which Appearances here on Earth, he did nothing but what runs Counter to all that is holy and just, and is destructive of all the Attributes of God.

One of his Apparitions was to a Widow, in whose Service he engag'd himself, upon condition he might have Meat enough; and thereupon fell a eating so ravenously, that neither Menaces nor Persuasions could induce him

him to any ſort of Work: And at laſt, the Widow complained to the King againſt this inſatiable Eater; and the King gave him ſuch a thumping Blow, that 'twas felt over all the univerſal World; but in that moment *Iſuren* diſappeared: And very many more ſuch Pranks are to be found in the Hiſtory of *Iſuren*.

Wiſchtnu, ſay you, appear'd ten times under the Form of a Swine, a Tortoiſe, and under many more ridiculous Transfigurations; which, if now appearing before you in this Aſſembly, you would all run away frighted, and take him for a ghaſtly Devil, and not for your ſo much beloved God *Wiſchtnu*: And if you were not depriv'd of the common uſe of your Underſtanding, in relation to Religious Matters, you would eſteem him, if poſſible, worſe than any Devil: For all his whole Courſe of acting, is but a continued Practice of Theft, Murther and Adultery, and all the other *Species* of the groſſeſt Wickedneſſes.

The time is too precious to be ſpent in repeating the infinite extravagant Actions of your other Gods; for what I have already ſaid, is enough to make you ſenſible of the Unreaſonableneſs of your Proceedings in the Important Matters of Salvation.

Therefore

Therefore, I beſeech you, reflect ſeriouſly upon the Errors of your Ways; break down the wooden Images, and burn them in the Fire.

All that I had ſaid, was granted by them to be very true; but they excus'd themſelves, ſaying that this Multiplicity of Gods is one of the Great Supreme Being's *Games* or Paſtimes, delighting himſelf with Varieties.

Then, ſaid I, you'll make at this Rate the greateſt Villanies and Abominations to be the Pleaſure and Delight of the Almighty; which deſtroys the Difference between Vice and Vertue, and between all that is called Good and Evil: And 'tis from theſe wicked Poſitions, that many of you, not only emulate, but outvie your own Gods in the Practice of uncommon Wickedneſs.

Then the *Riſchi* ſtood up, and ſaid, 'Tis not enough to blaſpheme our Gods, and vilifie our Religion; but you muſt prove that your Religion is better and more Eligible, by giving us a brief Account of the chief Articles that all the Chriſtians do believe.

Theſe

These Conditions I gladly accepted ; and ſhewed them, that there was but one God, One in Eſſence and Three in Perſons ; I mentioned his chief Attributes ; That this glorious Three-One God had created all things Viſible and Inviſible, and had made Man after his own Image ; how Man had loſt that Image by falling into Sin, and into the greateſt of Miſeries, as the Conſequences thereof.

I gave an Account of the Original of Heatheniſm and Error ; and how God afterward revealed his Will to Mankind for enabling them to come to the Knowledge of the Truth.

I ſpoke of the Means of Salvation, and of the Reaſons of Chriſt's coming into the World ; and how, and in what manner, he has redeemed his People from their Sins ; and how Men are made Partakers of Chriſt's Merits and Sufferings ; and of the Propagation of the Goſpel among all Nations ; and laſtly, I ſpoke of the Neceſſity of their Converſion, and of forſaking their falſe Gods, by true and ſincere Repentance ; the Nature whereof I made plain unto them.

They

They gave great Attention to me in explaining all theſe Points, only the *Riſchi* made me ſeveral Objections againſt the *Trinity*, the Birth, Sufferings and Death of Chriſt for the Redemption of Mankind.

I told him, that in order to underſtand theſe things, he muſt have his Underſtanding enlightned by the Spirit of God, which is obtained by all that pray unto him.

Why then, ſaid he, 'tis but your praying to our Gods, and you'll come to underſtand and love all the Myſteries and ſeeming Extravagancies of our Religion and Worſhip.

I reply'd, what you attribute to your Gods, is contrary to Reaſon and common Sence; but nothing in our Religion implies a manifeſt Contradiction; tho' we allow, that we have many Truths in our Syſtem, that are above Human Underſtanding; and therefore 'tis with moſt profound Humility of Mind we believe them, upon the Teſtimony of God himſelf: For tho' we don't ſee the Reaſons of many things; yet we wiſelly ſuppoſe that there may be Reaſons which we can't ſee; and that 'tis highly reaſonable to believe what God has revealed to us in his Word.

Then

Then another Ecclefiaftick ftood up, and faid, you are yet young, Sir; and your Memory is yet faithful, retaining what you learnt and read; but we are Old, and our Memories are treacherous, and our Parts not fo active and bright as yours are; therefore the beft Religion may fuffer in the Hands of bad Managers; and the worft may triumph in the Hands of a skilful Sophifter.

I anfwer'd, Your Religion has the Advantage at this time, with regard to the Qualifications of its Advocates: For old Age carries a great deal of Wifdom and Experience with it, which is very confiderable in managing Conferences upon Subjects of this kind; which don't confift in a great Readinefs of talking, but in comparing received unexamined Notions, with the Standard of unbyaffed Reafon.

Then a Phyfician ask'd me fome indifferent Queftions about the Manners of the *Europeans*; as, whether they had any *Univerfities*, where *Medicine* and other Sciences were taught publickly? How Priefts were Ordained among us? If we had different and diftinct Families feparated from other Men, by Cuftoms and Ways of living peculiar

to

to each Tribe, and never to be married into another Clan? Moreover he would knows how Kingdoms were governed, Marriage, celebrated? To all which Particulars I anſwered very ſhortly.

He was ſucceeded by a *Braman*, who Queſtioned me about the Duration of this, and the Beginning of another World; and whither the Soul went after Death? By this time five whole Hours had been ſpent in cloſe Debate; and I thought beſt to conclude for that time; highly approving of all that was wiſely ſpoken on their part; the *Riſchi* (Prophet) likewiſe aſſuring me, that all that I had offer'd, had been taken kindly by the Audience; and that they would more deliberately weigh and conſider what I had objected againſt their ſeveral Deities and Religion.

Then they were regal'd with *Betel-Areck* and Sweet-meats.

I took their ſeveral Names in Writing, to the end I might ſettle a Correſpondence with ſome of the moſt ſenſible of them.

Conference XVI.

Of ſeveral Particulars relating to Idolatry, Neceſſity of Repentance, &c.

Between ſome *Bramans*, and others, and one of the *Daniſh* Miſſionaries.

ON the Twenty eighth of *July* 1708, I rode out of *Negapatnam*, in order to haſten for *Tranquebar*; but I took another Road; and coming into a Town where was a great *Pagod*; and accoſting the *Bramans*, I ask'd them, what Exerciſes of Religion were perform'd in that *Pagod*?

They anſwer'd, Sacrifices are therein offer'd to the Gods, and Hymns are ſung to their Praiſes, and we dance and play before them to the Sound of Inſtrumental Muſick.

I anſwer'd, how can dumb Images be Gods, that can neither ſee, nor move, nor are ſenſible of any of your Theatrical Performances?

Hereupon ſome from among the Crowd reply'd, you are certainly in the right, Sir; they want our Aſſiſtance more than we ſtand in need of theirs: For no leſs than a thouſand Perſons are employ'd to ſet them upon the great Waggon, and draw them about in State, with a great deal of Sweat and Labour; for we are made to believe, that if the Image is not well ſerved, or ſuffers the leaſt Hurt, we infallibly bring Ruin and Deſtruction upon our own Heads.

Friends, ſaid I, do you promiſe me Protection from the violent Hands of angry Men, and I will undertake to break in Pieces all the Gods worſhipp'd in this Temple, without receiving any Hurt at all.

Then

Then the *Bramans* anſwer'd me paſſionately angry, and ſaid, Sir, we ſee, you would fain expoſe us to the Laughter of all the People; but we would have you know, that theſe Gods whom you ſo vilifie, have been worſhipp'd by our *Anceſtors* for theſe *Ten thouſand Years*; and as long as the Inhabitants are contented with their Gods and Religion, what have you to do to intermeddle in our Affairs?

'Tis true, ſaid I, tho' you ſhould continue in your Ignorance, your Blindneſs can't affect my Happineſs; neither can I expect any additional Happineſs in your Converſion; but your ſelves are to be great Gainers or Loſers, according as you ſhall walk in the Way to Hell and Miſery, or in that leading into Eternal Life. But, however, as I am a Miniſter of the Goſpel, I muſt diſcharge with Fidelity, the Office and Duty of my Miniſtry, which is to admoniſh and exhort you to turn from Idols, to ſerve the living and true God; which if I don't do, I am no faithful Servant in my Maſter's Service; but if you will not repent, and forſake your Idols, I have done my Duty: neither my Conſcience here, nor God himſelf in the Day of Judgment, will reproach me with Negli-

gence and Cowardice in that which relates to your Salvation.

An old Man ſtood up, and ſaid, we live in the *Kaliujur* (laſt Duration of the World) when all things are very confus'd and full of Irregularities; and there are ſo many different Opinions about the Names and Nature of God, that a Man does not know what Religion he had beſt chuſe and profeſs; but when this Duration is at an end, all things will be put to rights again, and all the Nations of the World ſhall be in the ſame Opinion in theſe Matters.

I anſwer'd, that the Times are evil I don't deny; but if you delay leaving your falſe Religion till the Duration of the preſent World is at an End, you are highly to be blamed: For if you die in your Sins, you'll be Eternally miſerable; and 'twill be then too late to repent and return to God; but you'll bear the Puniſhment of your Idolatry.

Then the Town-Sacretary ask'd me, Pray Sir, what would you ſay, what would you be at?

I ſeek neither Gold nor Silver, nor any other Advantage from either of you, ſaid I; this is what I ſeek, even your Salvation, and that you may come to the Knowledge of the Truth.

Then the Governour of the Place ſaid, come, let us go from this great Heat, and led me into a cool Room, and treated me with Milk, Figs, and Coko-nuts; where being ſurrounded by a great Crowd of People, I ſhew'd to them the *Scope* and Deſign of Chriſt's Doctrine, and the Excellency thereof, and ſo recommended them to the Grace of God: And going on my Way, till I came to a Publick Reſting-Place, I found many People ſheltring themſelves from the ſoultry Heat of the Seaſon; and heard their mutual Complaints of the Difficulties of the Times, and of the great Taxes and Impoſts they groaned under, without any Hope of redreſſing their Grievances from their cruel Governours.

'Tis to be wiſh'd, ſaid I, that your King were better inſtructed in the Knowledge of the True God, and his Law, which directs Kings and Princes to govern the People with Clemency and Equity; knowing that they muſt give an Account to God of their Stew-

ardſhip; but the Idolatry allow'd, both by Prince and People brings a Curſe upon the whole Land, whereof this is a Part, even your miſerable Circumſtances and Poverty.

They anſwer'd, this is none of our Faults; the *Bramans* and the Great Men of the Earth are only capable to begin and carry on a Reformation in our Land: If 'twas in our Power, we would certainly undertake it; but this is above our Capacity.

'Tis true, you can't change, ſaid I, your outward Circumſtances for the better; but you may change your inward Inclinations from running after lying Vanities; and let them flow for the future in the purer Channel of the Fear of the True God; and your godly Example may in time Influence your Friends and Relations to forſake the Abomination of *Idol-worſhip.*

Hereupon one ask'd me, can't we be ſaved in our own Religion, Sir? What, are all the *Malabarians* in a State of Damnation?

I anſwer'd, ſo long as you worſhip Idols, in lieu of the true God, you are obnoxious to Wrath and Eternal Puniſhment.

One

One of the Company ſtood up, and ſaid, that is a very hard Speech indeed, to ſay none of this Nation can be ſaved, while we have ſo many ſorts of Learned Books among us, and thouſands of Holy Men that lead exemplary Lives.

I ſhew'd them, that their Books are full of lying Stories and Fables related of ſome of their Saints; which if true, they were far from being Men of Common Honeſty.

Hereupon a Woman lifted up her Voice, and ſaid, Sir, you were a pious Man, without doubt, before your laſt Nativity, ſeeing you are now ſo Excellently well qualified with thoſe bright Parts and Clearneſs of Underſtanding.

I anſwer'd, Good Woman, I was born but *once* into this World; and your repeated Nativities is a groſs Error, and an Handle to delay your Repentance, you fooliſhly expecting to be born again in Order to do Penance for Sins formerly committed; but in this you are grievouſly miſtaken: For you muſt repent while 'tis *called to day*; and you muſt be born again by a thorough Change wrought in your Minds by the Power of the Spirit of God. And beſides this, there is no other

other ſecond Birth or Regeneration, where-of if you will be Partakers, you'll be as rea-dy as my ſelf in talking of the things rela-ting to the Doctrine of Salvation.

Another Woman, told me, that ſhe be-liev'd I ſhould never die, but that I ſhall live for ever.

I ſaid to her, Woman, your Words happen to be true; tho' as I am in-clin'd to believe, your Thoughts and Con-ceptions of things are very erroneous: For they that are reconciled to God through *Jeſus Chriſt*, and made true Mem-bers of his myſtical Body, through a live-ly Faith, ſhall *never die*; But that they ſhall not die a Temporal Death, is an intolerable Falſhood; but if you would live for ever, in a Spiritual Sence, you may, as well as I, upon condition you leave your Idolatry and wicked Living, repenting ſeriouſly of your paſt Sins: Do you apprehend my Meaning in all this?

She anſwer'd, Yes.

I charg'd them all to reflect seriously in my Absence, upon what I had said; and so commending them to the Care of the Almighty, pursued my Journey towards *Tranquebar.*

Con-

Conference XVII.

Of the Cauſe of the Publick Calamities, &c. *of the* Malabarians.

Between ſeveral *Bramans*, and others; and one of the *Daniſh* Miſſionaries.

ON the Fifteenth of *January* 1714, finding before one of the *Pagods* a great Multitude of People, as their Cuſtom is, to divert themſelves, talk of their reſpective Intereſts, complaining of the Scarcity of Money, and of other Neceſſaries of Life; I ask'd them, if they

they knew the *Cause* of all their present Miseries and Distresses?

They answer'd, You know all, and we know nothing.

Then I proceeded, and told them, that their great *Sins* were the Source of all the present Inconveniencies they laboured under.

But, said they, the *Europeans* are Sinners, well as we; What enormous Crimes are we then guilty of, that our Afflictions should be so universal?

'Tis true, said I, that the *Europeans* are great Sinners, as well as you; but they are not Ignorant of the *Supreme Being*; neither do they adore Graven Images, nor have they rejected the Doctrine of the Gospel, when tendred unto them, as you do this Day; and therefore 'tis a Wonder of Divine Patience that you are still a People; and that you are suffer'd to walk on God's Ground.

Then a *Braman* stood up, and said, Our present Miseries flow from the Arbitrary and Uncontroul'd Will of God, who often involves both the Good and Evil in the same

ſame common Calamities; or Sins, committed before this our laſt Nativity, may be the Cauſe of our preſent Sufferings; and we may more immediately aſcribe it to the Corruption of Publick Miniſters, and the Weakneſs of our Prince ſuffering himſelf to be miſ-guided by Paraſites and Flatterers, who ſeek their own Intereſt more than the Publick Good.

Your firſt Two Reaſons are ridiculous, and wickedly falſe, ſaid I, as I have made it appear at another Conference: And as for your caſting the Blame upon your King and Sovereign, this Excuſe is as bold, as 'tis unreaſonable: For they may with more ſemblance of Truth, reflect all their Miſeries and Misfortunes upon you *Bramans*, for not imparting to them more wholſome Inſtructions, advantageous both to Prince and People: So that in truth, you *Bramans* (Eccleſiaſticks) are the Cauſe of the Publick Calamities, wherewith this Land is ſorely afflicted: For you give your ſelves out for the Darlings of Heaven, and Embaſſadors of the Gods, interpreting their Wills to the common People; while you your ſelves are Promoters of ridiculous lying Abſurdities in your *Pagods*, and ſubſtantial Originals of Worldly-mindedneſs, and Lovers of filthy Lucre; therefore all the Publick Calamities are

are properly, and more immediately due to you crafty, ſenſual and covetous Prieſts, who have moſt effaced from the Minds of Men the Difference of Good and Evil, by your erroneous Doctrines, and worldly, vicious Converſation.

The People beholding the *Bramans* very earneſtly, told them; what this Man ſays, is very true; we would fain know what Anſwer you'll return him: For we are not cern'd in the Accuſation.

Then one of the *Bramans* ſpoke to this Effect; we teach the People to worſhip One only, and not Many Gods; and the Notion of a Plurality of Gods comes hence, *viz.* becauſe God is variouſly *repreſented* under different Attributes and Forms; yet he is ſtill but *One* God, as Gold is but one, as to its kind, tho' wrought into a Thouſand different Figures, by the Art and Induſtry of the Goldſmith.

I anſwer'd, the Compariſon is very odious, and reflects Reproach upon the Great Creator, whom you compare to lifeleſs Metal; and therefore I take this as no Anſwer to my charging you with teaching and promoting Errors among the People. And then directing my Diſcourſe to the Audience, I ask'd them

them, if they had any Notion of the True God that made Heaven and Earth? To which they gave no Anſwer;

Then asking them if they knew the *Pagod*-Gods they had in their Temples?

They anſwer'd, Yes, and repeated their ſeveral Names, with the Way of worſhipping every God reſpectively.

Then turning to the Prieſts, Sirs, ſaid I, theſe are living Teſtimonies of the Falſeneſs of what you juſt now affirmed, *i. e.* that you taught the People to believe in *One only* God, and not in the Multiplicity of your Images: For of the Nature and Being of the Firſt, they are ſtupidly ignorant; and as for the Laſt, they know them all by their Names.

Hereupon, One of the Prieſts anſwer'd, we have no time to teach the People, as you, and others, who have nothing elſe to do; we are oblig'd to aſſiſt at long tedious Ceremonies, which, tho' we begin two Hours before Sun-riſing, yet are ſeldom ended before Ten a-clock; all the time we are, according to the Laws of our Order, ſtrictly forbidden to talk with any Man whatſoever. Then we have many *Formula's* of Prayers, and

Ceremonious Waſhings in Holy and Conſecrated Ponds, which take up moſt of our time till Noon; and after all theſe Performances are ended, we muſt prepare Sacrifices, and offer Incenſe in the *Pagods*; not to mention the many *Feaſting* and *Faſting*-days we are obliged to obſerve; ſo that you may plainly ſee, we have no time to inſtruct the People, as you do. And beſides all this, our Order ſtrictly forbids us to converſe with ſeveral ſorts of Families, and Tribes of People, leſt we be defiled by them: For we are a *Holy Order* of Men, and the Vulgar are moſt of them Common or Unclean.

I anſwer'd, Your time might be better employ'd in teaching the People their Duty towards God, and towards their Fellow-Creatures, according to his own Will and Command; and not according to your own vain imaginary Will-worſhip.

To this they reply'd, perſuade our King to be a Chriſtian, and we promiſe you to follow his Example.

How, ſaid I, would you ſet him to be the Rule of Faith and Practice, whom you made but juſt now to be the Author of all your Miſeries; but Sirs, is it not probable, that upon you *Bramans* Receiving the Tenders of the

the Grace of God, and adorning your Profeſſion with the Fruits of Righteouſneſs and holy Converſation, many of the great Men of the Earth would follow your Example, and at length the King himſelf be induced to embrace the Chriſtian Religion?

And intreating them to conſider well what I had ſpoken, I bid them all adieu.

Conference XVIII.

What Opinion the Heathens *entertain of the* Christians; *and of many other Particulars.*

Between a *Mahometan* Prieſt and a School-maſter, and one of the *Daniſh* Miſſionaries.

ON the Sixteenth of *January*, a *Mahometan* Prieſt, and a *Malabarian* School-maſter came to ſee our *Printing-Houſe*, and diſcourſe upon Matters of Religion; and ſitting down between them both, I ſaid, Now a Miniſter of

of the Gofpel has a *Mahometan* on the Right, and a *Heathen* on the Left-Hand.

Whereupon the laft reply'd, the Word *Heathen* imports no more than a Sinner; and if fo, I am fure, that both *Chriftians* and *Mahometans* are as great Sinners as our felves.

The *Mahometan* faid, fince my coming into this Country, I have remark'd fome things that are very wonderful to me, who knew nothing of thefe things before my Arrival: For there is a Prophefie recorded in our Books, that there will happen a great Alteration, and a mighty Change in Matters of Religion, by fuch and fuch Men that would come amongft us.

The *Heathen* added, and we have Prophefies much to the fame purpofe, which we commonly apply to you *Mahometans*, who have made great Alteration in thefe Countries of late Years, in Matters of Religion.

I anfwer'd, 'Tis God alone can change the Hearts of Men, and Confequently their Religion; not by Fire, and Sword, and Warlike Engines; but by mere *Perfuafives* and Arguments, borrow'd from the Intereft that Mankind

Mankind has in conforming themſelves to the Holy Doctrine of Jeſus Chriſt; whether it be preach'd to you by Natives or Strangers; therefore don't neglect this great Salvation offer'd to you this Day through my Miniſtry.

The *Heathen* ſaid, 'tis our Sins that hinder us from accepting of, and cloſing with what you propoſe to us; and 'tis impoſſible for us to become *Chriſtians* (tho' you Preach the Chriſtian Doctrine among us) till God does give the Power to leave our wicked Ways, and turn to him with all our Hearts: Therefore we muſt expect with Patience, till ſuch time as it will pleaſe God to work this Change of Mind and Will in us: For till then, all the beſt Means are but thrown away upon us.

'Tis very true, reply'd I, that your Sins ſeparate you from God, and detain you in the Chains of Ignorance and Unbelief; but ſhould not you by ſo much the more make a diligent ſearch after the Redeemer of the World, who came to ſave you from the Dominion of Sin, and the Devil, the mortal Enemies of your Soul? If you do but patiently and obediently hear Inſtructions, God will give you all the neceſſary Aids and Aſſiſtances of his Divine Grace, to enable

you to ſhake off the heavy Yoke of Sin, and the Devil's Tyranny, to the end you may enjoy the glorious Liberty of the Children of God in Light: But you muſt not expect that God will force and compel you to be holy here, and happy hereafter: For you muſt likewiſe do what is requir'd at your hands; that is, make uſe of the *Means* that are now offer'd unto you: But if you neglect ſo great Salvation, your Deſtruction comes from your ſelves.

The *Mahometan* ask'd me, how comes it that God ſuffers ſo many Heathen Nations to thrive and flouriſh, when both you and us agree, that the World is govern'd by a wiſe Providence, which one ſhould think, ought to prevent the Entrance of Evil into the World?

I anſwer'd, that God rules the World, not by his Abſolute Power, but by his great and infinite Wiſdom, which knows how to bring Good out of Evil; and ſpares whole Nations for the ſake of a few Holy ones, who will in time Embrace the Doctrine of Salvation, and propagate the ſame to lateſt Poſterity.

Then the *Mahometan* ask'd me, why the *Chriſtians* make uſe of ſo many Similitudes

a nd

and Metaphorical Expreſſions in their Diſcourſes and Writings?

I anſwer'd, becauſe all Languages conſiſt in Words denoting only things obvious to our Senſes; but in ſpeaking of Spiritual Things, we are oblig'd to expreſs them by Similitudes and Parables.

Then he repeated a Paſſage of Hiſtory relating to *Mahomet*, who at his firſt ſetting up for a Prophet, was deſir'd by the Deputies of a certain Neighbouring Town to ſolve them a Thouſand Difficulties propos'd unto him, in order to aſſure themſelves that his Miſſion was Heavenly, and that he was divinely inſpir'd; and upon his Non performance, they ſuſpected his Doctrine to be no more than ſanctified Hypocriſie, mix'd with a great deal of crafty ſubtil Dealings: But immediately the Angel *Gabriel*, appearing at his Right hand, ſolv'd all theſe puzzling Queſtions, publiſh'd ſince in a ſeparate Volume called *Airam Muſilam*, and tranſlated out of *Arabick* into *Malabarian*; whereupon they receiv'd his Religion; and I muſt confeſs, you anſwer ſo juſtly and fully to all Queſtions propos'd unto you, that one ſhould ſuſpect that you have the Aſſiſtance of ſome familiar *Demon* or other,

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wonderfully skill'd, and ready in Extempo-rary anſwering hard Queſtions.

Upon this, we gave over talking, and walk'd in the Printing-houſe, they being aſtoniſh'd at this rare Invention, never known before in theſe Countries.

Con-

Conference XIX.

Of the Plurality of Wives among the Mahometans; *and of the different manner of propagating their Religion and ours.*

Between ſome *Mahometans*, and one of the *Daniſh* Miſſionaries.

ON the Nineteenth of *January*, ſome *Mahometans* from remote Parts viſiting us, deſired us to beſtow upon them ſome little printed Book or other; and ask'd us, why we could not teach the People without the Help of printed

printed Books? And if every Man was not capable by his own Light of Reaſon, to attain to ſo much Knowledge as was neceſſary for the Conduct of his Life, in order to pleaſe God, and ſave his Soul from the Puniſhments of the next World?

Had our firſt Parents, anſwer'd I, remain'd in their primitive State of Intregrity, I would anſwer you in the Affirmative; but upon their Diſobedience, they loſt the Image of God, conſiſting in Knowledge and true Holineſs; and are forced to make uſe of Books, Maſters and many more Helps, to attain the neceſſary Knowledge of Salvation, that they may think always of their Duty, and keep their God, and Chriſt their Redeemer, always in their Minds, and before their Eyes.

And then I ask'd them, how their Wives came to have any Knowledge in Religious Matters, ſeeing they were neither ſent to School, nor permitted to frequent the *Moſques* to hear Sacerdotal Inſtructions.

They anſwer'd, 'tis not the Cuſtom among us, that Women learn to Read and Write; nor are our Women admitted to frequent any publick Company where Men are preſent, as among you Chriſtians; tho' now and

and then, our Priests are admitted to teach the Women in their own Houses.

By all this Reservedness, said I, you would make the World believe, that you are very Chaste in all your Conversations; How comes it then that your Law admits of having so many Wives and Concubines?

He answer'd, Fornication is severely punished among us, and is accounted a very great Sin; whereof if either Man or Woman is convicted, he is sent for by the Priest, who is oblig'd to give the offending Party a hundred *Bastinado's*: Therefore this Sin is rarely to be found among us *Mahometans*. As for *Mahomet*'s permitting a *Plurality of Wives*, in proportion to every Man's Faculty and Circumstances in the World; 'tis a good Law, destructive of the Sin of Fornication, and preventing all its dismal Consequences in any well-regulated Society.

I urg'd, that this was against the first Institution of Marriages: For God gave but one Wife to *Adam*, though at the same time they had an express Precept for Increasing and Multiplying: Therefore 'tis your unconfin'd Brutish Lusts have laid the Foundation for this unreasonable Incontinency.

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The *Mahometan* reply'd, By no means, Sir; For this was the Practice of many holy Prophets, own'd by the Christians as such, before our Prophet *Mahomet* was born.

I answer'd, Saints and Prophets had all of them their Imperfections; but we are not to be Imitators of their Vices, but of their Vertues and Excellencies: But shew me where any of the Prophets taught for Doctrine, the Lawfulness of having many Wives? It follows then, that the Impostor did it, as one of the best Stratagems, accompanied with bloody Wars, likely to propagate his wicked Opinions among an ignorant Lascivious Nation at his first setting up for Prophet and Legislator: Whence you may easily see the great difference between our Religion and yours, in the manner of their being propagated among many Nations.

Pray, how was the Christian Religion propagated among the Gentiles, said the *Mahometan*?

Through Persecution, and Sufferings, and cruel Deaths of many Thousand of its Professors: Moreover, by Ways and Means of Love and Gospel persuasives, encouraging all to read the holy Scripture, containing the

the Prophefies relating to the promifed *Meffias*; whereas you forbid the reading of the *Alcoran*, and difcourage Men from fuch Studies as may be helpful to them in difcovering the grofs Errors of their Carnal Religion.

What you fay, is very true, reply'd he; yet for all that, a Man may be fav'd in our Religion: For we hold the Exiftence of One only God, and believe the Neceffity of Good Works to be practis'd in an uninterrupted Courfe of a vertuous and a fober Converfation. We know, that many of us are rebellious and difobedient, and therefore muft be punifhed in Hell hereafter; whence however, after fome Duration of Time, the Prophet will gracioufly deliver them all, when the Time of the *Reftitution of all Things* fhall come, when this World fhall be deftroyed, and a new one erected in its Room.

To this I anfwer'd, What you fay of *Mahomet*'s relieving damned Souls from Hell, is very falfe and ridiculous: For after this Life, there is no Place for Repentance; and 'tis therefore we are commanded by God to repent of all our Sins, and believe in Chrift, while we are yet alive, and can give fufficient Teftimony to the World of the Sincerity of our Intention, by our manifeftly declaring

declaring War againſt Sin, and leading pious and honeſt Lives worthy of our holy Profeſſion. And as for *Mahomet*'s redeeming you from Hell, do but read the Hiſtory of his wicked Life, and then believe, if you can, that ſuch an Impoſtor is ever able to deliver thence his own Soul.

Con-

Conference XX.

Of the Malabarian *Sacred Law-Books*, *Aſtrology*, *and of many other Particulars.*

Between ſome *Malabarian* Prieſts, and one of the *Daniſh* Miſſionaries.

ON the Eighteenth of *January*, as I was walking in the Streets, I ſaw a Prieſt reading to a great Concourſe of Merchants, who heard him very attentively; and putting my ſelf among the Auditors, I ask'd what Book 'twas he read?

He anſwer'd, 'tis *Kandapuranu*; or an Hiſtory-Book.

Do you believe for Truth all the Contents of that Book, ſaid I unto him?

Yes, reply'd he; for 'tis a Treatiſe explicatory of our Sacred Law.

Then I took him to task, and ſhew'd, that 'twas but a continued Poetical Fiction from the Beginning to the End, and thwarting all the Attributes of the Supreme Being, and deſtructive of good Morals in all the Youth who aſſiſt at the reading thereof.

But, Sir, ſaid he, this Book ſpeaks of ſome Achievements and Heroick Actions of the Gods, not only in this, but in the other World, where our Poets have never been; and therefore they muſt have had it revealed unto them by the Gods themſelves; as many other Sciences had been never diſcovered or found out without immediate Revelation: As for Example, the Knowledge of the Heavenly Motions, of the Eclipſes of the Sun and Moon, the Art of Soothſaying and foretelling future Contingencies: All theſe things we learn from the Gods and Inviſible Beings; and all theſe Sciences being

ing writ in the *Kerundum* Language, known only to the *Bramans*, 'tis firmly believ'd that this was the Language of the Gods.

This *Bramish* Prieſtcraft, reply'd I, is too palpable to merit a Confutation: For with one half of a Thought you'll perceive, that 'tis only to derive divine Veneration and Reſpect to all the lying Extravagancies writ in that Language, by impudently affirming it to be the common Dialect of the Gods; which, as 'tis in it ſelf a falſe Aſſertion; ſo 'tis a ſolid Proof, that your Gods are Imaginary Vanities: For God does not talk and diſcourſe in any Language whatſoever, as we Mortals do; which argues our Nature very imperfect, having no other Way to know one another's Thoughts; which without Blaſpheming, can't be ſaid of the All-wiſe God, who knoweth our Thoughts affar off. And as to what you ſay, that *Aſtronomy* and other Sciences have been invented by your Gods and Spiritual Beings; this is likewiſe falſe and ridiculous: For all the Knowledge of the Motion of Celeſtial Bodies, of the Eclipſes of the Sun and Moon, is attained by Study and Obſervation; as all other Arts and Sciences are acquir'd among Men: But as to what you ſay of Magick and Soothſaying, and foretelling of future Contingencies, they are no Arts

nor Sciences, being not grounded upon any certain Truths; but mere wild lying Conjectures, contributing very much to render our Lives uncomfortable when disappointed by the Hope of good things never to be attain'd; and frighted with the Fear of Evil that will never come to pass.

The Priest made no Reply to all this; but said, all Religions come from God, and are approv'd of by him: For we find among our selves (*Malabarians*) Three Hundred and sixty Sorts or Sects of Religions; and that 'tis much the same among you *Christians*, we are very much inclin'd to believe; because the *Portugueze* have Images in their Temples, and Ceremonies quite different from what we find among you; and we observe that there is a different Language spoke at every Fifty Miles: All which Varieties must come from God, and are acceptable unto him: For a Thousand different Roads may lead to the same Capital City, as Lines drawn from the different Points of the Circumference, all terminate in the same Centre: There may be direct and round-about Ways; and what then? if they do but lead to the King's House, my Toil and Labour is not to come into any consideration, when I shall arrive at the long wish'd for Port of Rest and Happiness.

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To this I anſwer'd, All theſe Diverſities of Opinions are from our ſwerving from the Way of Happineſs mark'd out unto Mankind by the Finger of God himſelf; and running aſtray in Ways and Roads of our own finding out, leading at laſt to Eternal Miſery.

Then they ask'd me, if we look'd upon their Religion as falſe only in ſome Points or falſe in every Particular?

You believe, ſaid I, the Exiſtence of a *Supreme Being*, the *Immortality* of the Soul, the *Certainty* of eternal Rewards and Puniſhments in the next World, the *Difference* that is between Vice and Vertue, the abſolute *Neceſſity* there is of loving the one, and avoiding the other: All theſe Points are, Eternal Truths, common to you and us, deeply engraven in every Man's Conſcience, and can't be thence effaced by all the induſtrious Endeavours of vicious Minds; and therefore we never challenge you upon any of theſe Important Truths: But we find fault with your aſſerting a Plurality of Gods, your making Good and Evil to be equally deriv'd from God; and that all the Wickedneſſes committed in the World, are but the Paſtimes and Diverſions of the Almighty

Sovereign ; your believing that you'll obtain the Remiſſion of Sins by the Irkſom Performances of ridiculous Ceremonies ; and your ſitting contentedly Ignorant of the Knowledge of the Divine Will clearly revealed in his Holy Word, which I am willing to impart and make known unto every one of you. 'Tis againſt theſe abominable Errors that we contend with you, to the end you may come to the ſaving Knowledge of God and your ſelves, by *believing in his Name.*

The Prieſt anſwer'd, *Belief* is as much urg'd in our Religion, as in yours : For it would by no Means ſeem, or appear ridiculous to you in any of its Articles, if you did but believe it.

But, Sir, ſaid I, you have a falſe Notion of *ſaving Faith :* For 'tis not believing all extravagant lying Traditions of deſigning Men ; but what the God of Truth propoſes to us in his Holy Word, which is the unerring Touch-ſtone in all Religious Matters, that I recommend.

Some of them ſaid, 'tis firmly believed among us, that not only all Mankind, but all Birds, and Beaſts of the Fields, ſhall be Eternally Happy after many repeated Nativities

vities or Regenerations, qualifying them for the Enjoyment of God.

To this I anſwer'd, that as they are not capable of knowing and worſhipping God here, ſo are they leſs capable of enjoying him hereafter; and therefore this muſt be a very wild and groundleſs Conjecture.

Conference XXI.

Of their Waſhings and Purifications; and of the Doctrine of Fate *ſo much cultivated among them.*

Between a *Braman*, and one of the *Daniſh* Miſſionaries.

ON the Twenty ninth of *January*, I walk'd out into one of the neighbouring Villages, where very many *Bramans* aſſembled to hear my Diſcourſe; among whom there was one very famous for his Skill in the Art of Conjuring and Soothſaying; and beſides, was an excellent Orator; and having then finiſh'd their

their Ordinary Waſhings, and but juſt come out of the Water, I ask'd them, how daily Dipping and Plunging did avail them? Do you, beſides the cleanſing your Bodies, propoſe by ſo doing, the purifying of your Souls?

He anſwer'd, we believe the Water to be a God, and the moſt gracious and beneficent of all the Deities, to us Mortals, purifying our Souls, as well as our Bodies, when accompanied with the ordinary Ceremonies, and with the eſtabliſhed *Formula's* of devout Prayers.

I grant, ſaid I, that Water is one of the conſtituent Parts of all animate and inanimate things, and very ſerviceable to all viſible Beings; but for all this, 'tis no God, but a very excellent Creature, pointing out to you that the Maker thereof muſt be infinitely more Excellent and Glorious; and for not arguing thus like Creatures endued with Underſtanding, you conclude, that all excellent Things muſt be Gods; and this falſe Logick is the Source of all your innumerable falſe Gods. Mean while, I intimated, that the Uſe of *Baptiſm* or ſprinkling of Water among *Chriſtians*, for the waſhing away Original Sin, was only *ſymbolical*, repreſenting unto our Faith the precious Blood of the Lord Jeſus Chriſt, which purifieth the

the Confcience from Dead Works; and as we are dipp'd in Water, fo we are purg'd with Chrift in Baptifm, that we may rife with him to a Newnefs of Life; and not that Water, properly and materially fpeaking, can wafh away our Sins, and purifie our immaterial Spirits.

He added, as there are different Medicaments here from thofe of *Europe*, in order to cure Bodily Difeafes; fo God makes ufe of different Ceremonies and Religious Inftitutions, to cure the fpiritual Difeafes of the Soul.

I anfwer'd, that Comparifon has no Place in this Matter; For the Difference of Climates and that of Human Bodies, do rationally call for different Methods of Cure; but God, the Object of Adoration, is every where, and at all times the fame; and Mens Minds are equally (with due Culture and Attention) difpofed to Fear and Love him as their God and Sovereign Good.

One of them anfwer'd, all comes from the Abfolute Decrees of Heaven; we can't do otherwife than we do: For while we are yet in the Mother's Womb, we are form'd and fhap'd for Vice or Vertue, for this or that Religion: For Example; fix Children born of the fame Mother, bleffed with the fame careful

careful Education, brought up under the ſame Diſcipline, yet but one of them very likely, which proves to be an honeſt Man; and all the reſt will become wicked and vicious. This can't be otherwiſe acounted for, than by reſolving all to the unchangeable, uncontroul'd Orders of the Almighty, who will have it ſo, and no otherwiſe.

I anſwer'd, that God created in the Beginning every thing very good in its kind; but Man (as I have ſhewn on another Occaſion) abuſing his Free Will, rebelled againſt God, and thereupon loſt the Power of doing what is acceptable and pleaſing to God, without the immediate Aids of Divine Grace, offer'd to all of us through Jeſus Chriſt: But Mankind being bent upon Evil, and blinded in the Spirit of their Minds, neglect the Offer of Grace and Pardon, made unto them through a Redeemer; and hence it is, that there are more wicked and bad Men in the World, than there are honeſt and vertuouſly inclin'd.

The People cried out, Sir, 'tis all true what you ſay; and we have learnt more of you, than we have of the *Bramans* all the time of our Lives; for they never come near us, unleſs to eat and drink at Weddings and Buryings, to receive their Dole of boil'd Rice

Rice and Clothes, that at ſuch times are diſtributed among them; and the poorer ſort of Families dare not ſo much as appear in their Neighbourhood, becauſe they call themſelves *Holy Men*; and other poor Families they call *Common* and *Unclean*.

Then ſome of the *Bramans* reprov'd the People, and ſaid, they had neither Honour nor Modeſty, in daring to talk ſo of their *Holy Order*, and in neglecting to beſtow upon them a Competent Maintenance, that they might diſcharge the ſeveral Duties of their high and heavenly Office, without the Diſtraction of worldly Cares: And as for their not converſing with ſome ſort of Men, 'twas becauſe they fear'd to be defiled by them; ſeeing they were *Bareyers*, that eat *Cows-Fleſh*, and other forbidden Meats; and therefore Men, who can't be ſaved in the other World.

I anſwer'd, if you are poor, 'tis to your Gods you muſt attribute the Cauſe of your Poverty, and not to the People, who make you very conſiderable Allowances; but you offer it in Sacrifices to your Idols, which you ſhould rather offer to hungry Stomachs: And as to the People you call *Bareyers*, or *unclean*, I dare ſay, that they are much more uſeful to the Government than you *Bramans*; for

for they are very laborious, not aſham'd to do the meaneſt Drudgeries; which, though mean and ſlaviſh, yet muſt be done by ſome or other; and why for their Pains they muſt be called Unclean by the Standers-by, I can't conceive: And I yet more wonder at the Men whom you bid ſtand off, becauſe you are holier than they, and excommunicate from the Favour of God in the World that is to come, as well as from your Company in this; it would be ſtrange, I ſay, if thoſe Men would have any Reſpect for you *Bramans.*

You gueſs very well, ſaid a *Braman*: There is an eternal Hatred between us and the *Bareyers*: For we are deſcended from the God *Biruma*, and deſigned for the Joys of Heaven; but they are the Off-ſpring of ſome Earthly-minded Men, and are ordained for the Torments of Hell and eternal Miſery; and 'tis therefore in purſuance to this *Odium*, they affront us openly, and very often have the Impudence to throw Stones at us, when we are paſſing by their Habitations.

I told him, that 'twas his Pride that puff'd him up; and that this Idle Lazy Life gave them a handle to inſult poor induſtrious Men, who get their living by the Sweat of their Brows.

Then

Then he ſaid, that he, by the help of his Skill in *Magick*, could compel the Devil to do, or ſay what he pleaſed; which was an Argument that their Law and *Formula's* of Prayers were more efficacious than ours, ſeeing we could not controul the Devil as he could.

I anſwer'd, that according to our holy Law, Witches and Wizards are condemned as the moſt profligate Men in the World, inaſmuch as that they had made a ſecret Contract with the Devil, the Enemy of God, and of the Souls of Men. Then I proceeded to enlarge on this Head, and ſpake very fully of the Marks, and infallible Characters diſtinguiſhing the true Law of God from the Lying Laws calculated to the Intereſt of worldly-minded Men, whoſe Buſineſs 'twas to impoſe upon the reſt of their Fellow-creatures.

Con-

Conference XXII.

Of the Laws of Moſes ; *and of the Goſpel,* &c.

Between Two *Mahometan* Prieſts, and one of the *Daniſh* Miſſionaries.

ON the Thirty firſt of *January*, I was viſited by two *Mahometan* Prieſts, the one of them a neighbouring Prieſt ; but the other came from *Agar*, the Reſidence of the great *Mogul*. They began to tell me, how God had at ſeveral times raiſed up Prophets to inſtruct the People, and to guide them in the Ways of Truth and Holineſs ; and more eſpecially, ſaid they, we own four Great

Prophets, immediately ſent from God, to reform this wicked World from the Evil of their Ways; the firſt whereof was *Moſes*, the ſecond *David*, the third *Jeſus*, and the fourth *Mahomet*: Pray tell us, ſaid they, which of the Four do you look upon to be the Greateſt, and take for your Guide in Matters of Religion?

'Tis confeſs'd by all *Chriſtians*, anſwer'd I, that *Moſes*, *David*, and *Jeſus*, were great Prophets; whereof the laſt was not only a Prophet, but the Son of the living God, and the Redeemer of Mankind: And as to what you ſay, that the Three forementioned Prophets gave three different Laws to Mankind, and *Mahomet* came to give the World a fourth Law, different from thoſe of *Moſes*, *David*, and *Jeſus Chriſt*; in all this you groſsly miſtake: For the Writings of the Royal Prophet *David*, and the Goſpel of *Jeſus Chriſt*, are but Explications of the Law of *Moſes*; and all put together, with the inſpired Writings of all the other Prophets, make but one juſt entire Body, or Doctrine of all the things neceſſary to be believed and practis'd for the attaining eternal Happineſs: And though we don't obſerve the Ceremonial Part of the *Moſaical* Law; yet we read it attentively, inaſmuch as thoſe Ceremonies were Types and Shadows of the promiſed *Meſſias*; and there-

therefore the *Old* and *New* Teſtament make up One Compleat *Chriſtian Inſtitution:* But as for the *Alcoran* compos'd by *Mahomet*, 'tis partly taken out of the Writings of our holy Bible, and partly out of the Books of *Pagans*, mix'd with many of his own Extravagancies, as may be clearly ſeen by any diſcerning Reader: Therefore *Mahomet* gave the World no new Law; but diſmembred mangled, and corrupted the Laws of *Moſes*, and the Goſpel of *Jeſus Chriſt*.

But, 'tis certain, quoth the *Mahometan*, that there is a great Conformity between your Religion and ours, with this only Difference; we believe *One*, and you a *Trinity* of Gods.

Then I explain'd unto him at large, the Doctrine of the *Trinity*, and the Two Natures of Chriſt.

Well, quoth he, if once you receive ſuch Opinions for Articles of Faith, I doubt not, but you'll find Arguments and plauſible Teſtimonies to defend your Point; though this Doctrine of the *Trinity* has neither *Moſes*, *David*, nor *Iſnabi* (Jeſus) for its Author.

Here I ſtopp'd them, by producing many plain Texts of Scripture, both out of the Books of *Moſes*, and out of the New Teſtament; proving the Truth of the Chriſtian Doctrine of the Trinity.

Here the *Mahometan* reply'd, I have not read your Books; therefore 'tis to little purpoſe to anſwer me with Paſſages out of Books I never ſaw; but put the caſe, that this Doctrine was expreſsly writ in your Bible (which yet ſome Chriſtians themſelves deny;) but ſeeing that it thwarts the Light of Reaſon, 'tis to be rejected: For it gives an Handle to Chriſtians to go back to Idolatry, and worſhip Graven Images and a Plurality of Gods; as 'tis but too viſible in your *Portugueze* Chriſtians, who live in theſe Countries: For they worſhip Graven Images in their Temples, as the *Heathens* do.

I ſhew'd him, that this Doctrine was neither againſt the Unity of God, nor againſt Reaſon; but that 'twas a great Myſtery tranſcending finite Reaſon, we freely grant; becauſe the Nature of an infinite Being can't be comprehended by our finite Reaſon, and created Underſtandings: And as for your mentioning the Danger we are in of falling into *Idolatry*, be aſſur'd, that we are as

Great

Great Enemies to Idol-Worſhip, as the *Mahometans* themſelves: For we have no other Buſineſs in theſe Countries, but to bring the *Heathens* from the Worſhipping many Imaginary Idol-Deities, to the Knowledge of the One only true God, and his Son *Jeſus Chriſt*, whom he hath ſent into World to ſave Mankind from the Guilt and Puniſhment due to their Sins. But becauſe ſome *Chriſtians* deny Chriſt to be the everlaſting Son of God; and others worſhip Graven Images; muſt that induce you to reject his Doctrine of the *Trinity*, while you your ſelves believe a thouſand incomprehenſible Abſurdities of your Prophet *Mahomet*, that affront common Sence, and trample Reaſon under foot? For don't you give divine Worſhip to *Mahomet*, though you acknowledge him to be a mere Man?

We give him no Divine Worſhip, reply'd he; but revere him as our Lawgiver; and direct our Intentions to *Mahomet's* God, who was pleas'd to make uſe of him to call us from Heatheniſm.

I anſwer'd, it appears by the whole Tenor of your Carriage and Demeanour, that you adore *Mahomet* as much, if not more than God himſelf, becauſe he is always in your Mouths, and always mention'd in your

Prayers; which you never do with regard to *Moses, David,* and *Christ*, whom you allow to be Prophets sent from God to reform the sinful World. Moreover, you say, that he was Existing before the Creation of the World; and that all things were created for his sake: All this I shew'd them out of their own Writings translated into the *Malabarian* Tongue.

They desired me to rehearse all the Points which Christians esteem erroneous in their Religion.

I gave them a long Catalogue immediately; among which, I mention'd *Polygamy*, as destructive both of *Moses*'s and *Jesus Christ*'s Doctrine; both whom they allow to have been sent from God to Teach his Ways in Truth and Sincerity to the Children of Men.

Polygamy, said they, is neither against sound Doctrine, nor against the Light of Natural Reason; but we look upon it as a laudable Custom, acceptable to God, and useful to Human Society: For a Man peoples both this World, and that which is to come, with more New Inhabitants, than if he had married but One Wife only: And 'tis therefore that God has Created

Created more Women than Men ; and by *Polygamy* the World is peopled with New Colonies, and all the Women taken care of.

This their Opinion, both by Reafon and Scripture, I confuted; and fhew'd them, that 'twas fo plain a Truth, that the Heathens kept ftill to the firft Inftitution of Marriage, and condemn *Polygamy* as the Effect of Untam'd Luft and Unbridled Incontinency : And that there are more Women than Men in the World, is groundlefs, and againft daily Experience : For 'tis very reafonable to believe, that both Sexes, as to their Number, come up very near to an Equality, if we confider the great Number of Men dying by the Sword, or drowned in the mighty Waters, or fent abroad upon other Expeditions, ufeful to the Society.

They made no Reply to all this ; but ask'd, what I thought of the Way and Manner of remitting Sins ?

Hereupon I made a long Discourse, shewing how *Sin* came first into the World; and how Man by Sin being obnoxious to the Wrath of God, did stand in need of a *Redeemer:* Which gave me occasion to explain to them the Doctrine of *Justification* and *Forgiveness of Sins*, by the Free Grace of God, and not by any Works that we our selves can do, without the Divine Concurrence of assisting Grace; which enables us to repent, and turn to God, conquering our Stubbornness, and making us willing to run in the Ways of God's Commandments. And then I desired to know how Pardon of Sins was attained, according to the Principles of *Mahometans?*

Some Sins, said they, are blotted out, and pardoned, by the Offenders receiving an Hundred *Bastinado's*; some by Forty, and some Sins are by Death only aton'd for; some Sins are pardon'd, in consideration of pecuniary Mulcts and Fines, and by doing long Penances, and shewing Mercy towards the Poor with more than common Liberalities.

Upon this I resum'd, and shew'd them, that this great Error was common both to them and to the *Heathens*, to think that the Guilt of Sin is pardoned by chastising and

and mortifying the Outward Man; when all the Aufterities of Corporal Penances can only weaken the Flefh, but in no wife crucifie Sin, and renew the Inward Man.

To all this they made no Reply; but thank'd me for my Friendly Difcourfe.

I made them a Prefent of fome Books out of our Printing-Houfe, in the *Malabarian* Tongue, and difmifs'd them.

Con-

Conference XXIII.

Of the Goodneſs of God, and of Man's Wickedneſs; and of the Heathens Objections againſt the Chriſtian Religion. Their making God the Author of Sin.

Between many *Heathens*, and one of the *Daniſh* Miſſionaries.

ON the Nineteenth of *January* I went to one of the Neighbouring Villages, where very many Heathens flock'd together to hear the Preaching of the Goſpel. I ſpake to them of the manifold Mercies, and Goodneſs of God towards the *Malabarian*

rian Nation; and of their National Ingratitude, which, after the long Patience of Heaven, wearied with their wicked Courſes, is now rewarded with condign Puniſhment, publick Calamities, and Afflictions with which their Land is viſited.

Hereupon one of them anſwer'd, that God is very Good, and all Men very Evil, we all know; but pray, tell us, how comes this Evil into the World; and whence has it its Original? And how can we be freed from all the Train of Miſeries that attend it? That Pride, Lying, Hatred and Diſobedience are great Evils, is known by woful Experience; but finding our ſelves unable to reſiſt the active Power thereof, we conclude, that God is the Author of Sin, as well as the Author of Vertue.

Your Ignorance of the Original of Evil, is the Cauſe of this your prophane Opinion, that deſtroys the very Notion of Vertue and Goodneſs; and conſequently you go on quietly in the ſame ſinful Courſe of Life, as pleaſing and acceptable to God. Here I explain'd unto them very fully the holy Nature of God, and the Scriptural Account of the Original of Evil, and of its tremendous Conſequences; from which Chriſt redeemed us with his precious Blood: If we repent of

of former Sins, and believe in his Name, and lead holy Lives worthy of the holy Precepts contained in his Gospel; 'tis then we shall be enabled to resist Sin; and quench all the fiery Darts of Satan?

But here I was interrupted by one telling me, that all what I said about the Scriptural Account of the *Original of Sin*, was nothing at all to the purpose: For these being Historical Transactions, which happened before either you or we were born, they can carry no Conviction with them: For we have very many such Histories of Things transacted by the Gods in the World preceding this; to which we neither lend much Attention, nor Belief.

You do well, said I, to dis-believe ridiculous Fables, and self-contradicting Histories, containing such monstrous Absurdities, that no Man in his Senses can hear them read with Patience: But as for the History, and Account we have of the Original of *Evil*, and of the promised *Remedy* thereof, 'tis made out so clear, by the fulfilling of the several Prophesies relating to the minutest Circumstances, in the whole Process of the Work of our Redemption, that a Man may as justly and reasonably doubt of the Existence of the ordinary Objects of Sight and Hearing, as doubt

doubt of the Truth of what is related in the ſacred Pages of the Old and New Teſtament.

Here, reſuming his Diſcourſe, Sir, quoth he, 'tis a Wonder, that ſo wiſe a Man as you are, ſhould thus go from Place to Place, to entertain People with learned Diſcourſes, who don't much care to give you the hearing: I thought you had arriv'd at that high Degree of Wiſdom, that teaches you to forſake all the vain Converſation of the ignorant *Mobile*, and lead a retired Life, as our *Hermits* and *Anchorets* do, whom we worſhip and revere as the wiſeſt of Mortals, and conſult them upon occaſional Difficulties in their Wilderneſſes and Subterranean Reſidences, or Caves of the Earth: For they never come after us; becauſe ſuch as thirſt after the Knowledge of the Truth, will run after them to be inſtructed by them in the Precepts of Wiſdom.

I return'd him the following Anſwer; The great God, the Fountain of all Wiſdom and Knowledge, wanting none of our Services and Performances, yet is in all Places, and at all times urging his Creatures to mind the Salvation of their Souls, and turn to him with all their Hearts, that he may blot out their Iniquities, and pardon all their Sins:

And

And if God in his Mercy did not condeſcend to come in queſt of his Rebellious Children, 'tis more than probable, that few or none would importune him with Repreſentations of their dangerous Circumſtances, or with earneſt humble Petitions for Grace and Pardon: For ſo great is the innate Pride of Man's Heart, that he would rather hazard his Soul, and all, than owe his Deliverance to the free Grace of God: Therefore true Wiſdom conſiſts in ſeeking and ſaving thoſe that go aſtray; and the more laborious and active we are herein, the more wiſe we are, in imitating the Wiſdom of the Almighty. And if your *Hermits* were endued with the Wiſdom which comes from above, they would do as I do, teach the Ignorant, and reclaim thoſe to the Knowledge of God, who are carried away by the Deluſions of the Devil and crafty Men, who lye in wait to deceive ſilly Souls.

Upon this, another ſpake; Whenever you come to us, Sir, we are heartily glad to ſee you: For though we oppoſe you now and then, and interrupt your Diſcourſe, aſſure your ſelf, that 'tis out of a Deſire to have things yet more clearly ſtated, and ſome little Scruples ſolv'd; and not out of any Spirit of Contradiction: And to deal ingenuouſly with you, I'll tell you what hinders the

Progreſs of your Doctrine, and what renders it unacceptable to us *Malabarians*; 'tis becauſe you are none of us, but a White *European.* If you were a Native, we would hear you chearfully.

God, ſaid I, having Thoughts of Grace and Mercy towards this unthankful Land, ſo corrupted with Idolatry, and cover'd with ſuch groſs Darkneſs, that there is no Wiſe Man left among you to teach his Brethren the Knowledge of God and his Ways; has ſent Men from the remoteſt Corners of the Earth, to explain to you his manifold Wiſdom, hid from Ages and Generations, but now manifeſt in his Beloved Son, and our, as well as your Saviour, and common Lord, *Jeſus Chriſt.* Theſe Wonderful Dealings of God with you, ſhould awaken your Attention the more, to conſider, that he has not dealt thus with other Nations; neither were your Fathers inſtructed in the great Things of God, as you are this Day; neither did any Foreigners ever before, learn both to ſpeak and write your Language with no other View than to promote the Welfare of your Souls, and render you acceptable in the Sight of God, your Creator. Then I concluded with Admonitions and Motives to Repentance, and to a Godly Life; and bid them all Adieu.

Con-

Conference XXIV.

Of the Heathenish Books, &c.

Between some *Heathens*, and one of the *Danish* Missionaries.

ON the Fifth of *March*, some Heathens from the City of *Meiron*, came to my House, desiring me to give them some Printed Books, such as they had seen in the Hands of some of their Neighbours.

I ask'd them, of what use such Books would be to them?

To read them, and to raise Discourses thereupon, answer'd they, and wonder among our selves, how the White *Europeans* could have learnt our Language, and printed it thus, without Ink and Writing.

'Tis not, said I, to raise your Admiration, that we are come here from our own

Countrey, and print theſe Books with ſo much Coſt and Pains-taking; but to the end we may ſpread among you the Knowledge of the True God, and that your ſelves may read the Words of Eternal Life, which are ſufficient to make you wiſe unto Salvation: But we are very much diſappointed in our Expectation; for we find, you little mind the Things that belong to your Peace, tho' brought home to your Doors, and offer'd to you without Money and without Price; while you are never wearied in reading the Wildeſt Extravagancies, written by lying Poets, and falſe Hiſtorians, who have made it their Buſineſs to impoſe upon too credulous Poſterity.

Then, anſwer'd ſome of them, are all our Books falſe?

As to the Hiſtories of your Gods ſundry Apparitions, the Foundation and Grounds of your *Pagod*-Worſhip, ſaid I, they are all abſurd Falſities; and all the Rules and Directions there contain'd, for the attaining of Eternal Happineſs, are of no uſe: The beſt Books you have, are ſuch as treat of Vertue and Vice, and other Matters in Morality; which are pretty well written, but mix'd and daſh'd with interſperſed Falſities; yet none of all your Books make any mention

mention of the Original of Man's Misery, and of the promissory Means of Salvation. And as for your Books, Astrological, Magical, &c. written to promote the Devilish Trade of *Witchcraft*, they are good for nothing, but to be committed to the Flames, inasmuch as they distract your Minds from God, and season them with the Doctrine of Devils.

Then one stood up, and said, you may rail and inveigh, as much as you please, against our Books; yet, for what I can find, your Books have no Letters, but ours; and no Words, but what are borrow'd from our Books, and from our Language.

'Tis very true, reply'd I, that I make use of your Words and Characters, in order to make my self intelligible to you, when I make known to you the Mysteries of Salvation, which I have not borrow'd from your Writings, but from the written Word of God: For tho' your Words are very good, yet what you mean by them, is Falshood and Vanity. For Example; you say, God is to be feared; but then you make a Graven Image the Object of Religious Fear. The same may be said of the Words *Repentance*, *Holiness*, *Wisdom*, &c. Which Vertues you make to consist in outward Grimaces, and

Bodily Auſterities, and Self-macerations.

You are very much in the right, Sir, replied one of them: For we have only good Words left amongſt us; becauſe all real Goodneſs is dead and buried with our Fathers; and I am apt to believe, that 'tis much the ſame among the Chriſtians: For your Phraſe and Diction are ſmooth, polite and elegant; but your Actions are as bad as our own.

I acknowledg'd, that the Corruption of Manners was indeed at this Day overſpreading the whole Face of the whole Univerſe; yet ſtill with this Difference, that the Doctrines of Salvation are kept pure amongſt us; and therefore they have Means ready at hand to reclaim the Diſobedient from their Wickedneſſes: But if they continue in their Obſtinacy and Rebellion againſt God, they are inexcuſable, and God is glorified in puniſhing their Diſobedience.

But pray let us ſee, cry'd out one of them, how do you demonſtrate, that our Books are falſe?

Hereupon I nam'd their chief and principal Books relating to Religion; and repeated the Contents of every one of them, with

with many impious and monſtrous Paſſages, *verbatim*, as therein contained ; which, accompanied with a clear and nervous Confutation of their Errors, had this good Effect upon them, that they freely confeſs'd, that I was faithful in my Allegations; and that they were convinced, 'twas their Duty to lead better Lives than they do. But God has made us as we are, ſaid they, ſurrounded with the enticing Allurements of this World, and hurried with the Cares and Buſineſſes of this Life, ſo that we really forget the Affairs of the other World, which are purely Spiritual.

Hereupon I ſuited my Exhortation to their Spiritual Lethargy and Lukewarmneſs of Temper, and diſmiſs'd them.

Conference XXV.

Of the Heathen Feast-Days. What Thoughts they conceive of the Christian Faith. Of Marriage, &c.

Between some *Bramans*, and one of the *Danish* Missionaries.

ON the Ninth of *March*, being a *Festival* among the *Heathens*, I went into one of their *Pagods*, towards the Evening, which I found much crouded; and ask'd the *Bramans*, upon what Account they celebrated this Day in those pompous Solemnities of carrying their Idol-Gods about the Streets?

The *Bramans* answer'd, 'tis an *Ancient Custom* received from our Ancestors, which we are obliged to observe very religiously,

without the leaſt Alteration ; tho' if we were left to our Choice, we would aboliſh many ſuch unneceſſary Ceremonies, as no ways contributing to the attaining of Divine Wiſdom. Another *Braman* added, If our way of Worſhip is conſidered only outwardly, it may indeed, to an indifferent Beholder, ſeem very ridiculous ; but if it be conſidered in its more Spiritual and inward Intention, every wiſe Man muſt judge very advantageouſly of our publick Way of Worſhip.

This gave me a fit Handle to ſpeak very Copiouſly of the firſt Inſtitution of *Feſtivals*, and how they abuſed the Deſign and End of this firſt laudable Inſtitution, by ſpending the Day in Luxury and Prophaneneſs ; in which, I aſſur'd them, they greatly err'd.

A *Braman* told me, I was very much in the right ; but he was preſently reproved by another of the Order, threatning to excommunicate him out of the Society, if he talked at that rate.

The former reply'd, 'tis dangerous to ſpeak as one thinks.

Then I ſpake publickly, and ſaid, 'tis paſt all Diſpute, that many wiſe Men amongſt you do not approve of this way of Pompous and

and Ceremonious Worſhip, as contributing to the attaining of Happineſs or ſolid Wiſdom; and are really aſhamed of it as moſt ridiculouſly foppiſh; tho' in the mean time they are ſtill more aſhamed to be hooted at by the Mob, for owning the Truth in oppoſition to the many Great and Mighty, who love to follow the Multitude to do Evil: Whereas our Lord and Maſter *Jeſus Chriſt* teaches us, that whoever loves *Father and Mother more than him, can't be one of his Diſciples.*

Whereupon a School-maſter asked me, if according to our Laws, we were obliged to hate our Parents?

I anſwer'd, Yes, when they hinder us to love God; for the Reſpect we owe to them, comes in competition to that we owe to our dear Redeemer; and in this Caſe we muſt obey God rather than Man: But otherwiſe we are commanded to give Parents and Superiors all due Reverence, according to the reſpective Relations we bear to them.

Then ſtood up another *Braman*, asking me, if all ſhould be ſaved, that were baptiz'd in the Name of Chriſt?

To

To whom I return'd this Anſwer; We have in our Hands all the neceſſary Means of Salvation, by which all Men may be ſaved; but if they abuſe the Grace of God, and are ſlothful in working out their own Salvation with Fear and Trembling, Sin lies at their own Door, and their Deſtruction comes from themſelves.

Then ſaid the *Braman*, what advantage is there in embracing your Religion, ſince I find, I may be damned in yours, as well as in my own?

Then I ask'd them, but how can you demonſtrate, that you have the Doctrine of Salvation?

One argued the Point from Antiquity; another from the Multitude that profeſs'd their Religion; a third alledged the mighty Wonders done by their Gods; the fourth urg'd the Incapacity of the *Bramans* then and there preſent, to argue pertinently upon Matters of ſo great Importance; but deſir'd me to travel through the Country, viſit Places of Devotion, and converſe with their Great and moſt Learned *Bramans*; and that then, he queſtioned not, but I would be

tho-

thoroughly convinc'd of the Truth of their Religion.

Hereupon I ſhew'd them, that all Arguments fetch'd from Antiquity, Numbers of Profeſſors, and Univerſality and Extenſiveneſs of any Religion, were trivial and inconcluſive; and then proceeded to ſhew, that their Religion was falſe, and to be forthwith abandoned.

Many aſſented to all I ſaid; and were aſhamed to have been of the Number of its Profeſſors; others did urge the *Bramans* to defend their *Theſis*, and anſwer my Arguments.

The *Bramans* contented themſelves with ſaying, that there are many things in the Chriſtian, as well as in their Religion, that are not capable of a Demonſtration; but are to be received by Faith: For does not it ſeem the Height of Unreaſonableneſs to ſuppoſe him to be the Saviour of the World, who was of a mean Parentage, had but as mean an Education, perſecuted by his Country-men, and at laſt was hang'd by publick Authority upon an infamous Croſs?

Then

Then a School-maſter urged againſt me the different *Sects* of Chriſtians.

I reply'd, that all the Chriſtians agree in owning the Exiſtence of One only Supreme Being, and his Word to be the Rule of their Lives and Practice; tho' 'twas true, that ſome have brought in many of their own Inventions.

Why then, ſaid one of the Aſſiſtants, you ſhould firſt bring things to rights among your ſelves, before you undertake the Reformation of Foreign Nations.

A *Braman* added, verily the Difference between you and us is very inconſiderable: For you muſt die, and ſo muſt we; you urge the Neceſſity of good Works, ſo do we; and as we are great Sinners before the Lord, ſo are you: And, in ſhort, none of your Grandfathers, any more than ours, are come back from the Habitations of the Dead, to give us a true Account of thoſe that are damned, or of ſuch as are eternally happy in the other World.

I reply'd, you argue upon falſe Suppoſition, that there is a Space of Time left for Repentance after this Life is ended; and therefore you

you neither fear Death, nor Hell; and leave all Iſſues of Happineſs and Miſery, to Gueſſes and Peradventures.

Hereupon an old Man ſpake, Sir, you are yet a ſingle Man, and unacquainted with the carking Cares accompanying a Marriage-Life, which diſtract us from attending the Duties of Religion.

The Marriage-State being God's own Inſtitution, can be no Hindrance to a holy Life, ſaid I.

Then another ask'd me, why they were Black and we White?

I anſwer'd, that the firſt Parents of us all were created White: For 'tis Evident, that White will be made Black; but Black can take no other Hue; but the natural Reaſon of their Blackneſs is the ſcorching Heat of the Climate, which has that Effect upon Human Bodies.

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Conference XXVI.

About ſeveral Particulars relating to Religion.

Between a Malabarian *Merchant, and one of the* Daniſh *Miſſionaries.*

ON the Fourteenth of *March*, I came into a Place, where they were celebrating their Ceremonies; and finding there a Concourſe of People, I ſpake to them of the manifold Riches of the Grace of God, which were now offered to them at their Doors: But I had no ſooner ended my Diſcourſe, when a Merchant ſtood up, and ſaid, We perſuade our ſelves that we are a very happy People; our Gods love us, and we love and adore our Gods; we have a Form of Publick Worſhip, eſtabliſhed among us by Publick Authority; we are a Wiſe, Underſtanding People, enjoying all ſorts of Temporal and Spiritual Gifts at the liberal Hands of God; we

we live in a well-regulated Society, under a very wise Magistracy; and, in short, we want for nothing that can be thought conducive to the Happiness of Soul or Body: And therefore we wonder very much at the *Europeans*, who make it their Business to inveigh against our Religion, and rail at our Gods with bitter Satyrs. What, do you look upon us to be Monsters or Devils? Have not we Wisdom and Understanding, as well as any of you, visible enough in all sorts of Manufactures prepared by the Industry of the Inhabitants; and for its Goodness and Beauty, coveted by the *Europeans*, and had in high Esteem amongst them? What then can you pretend, and what should move you to change our Laws and Religion?

I grant, said I, that in relation to Trade, and the Things of this Life, you are a very understanding People, and no ways inferiour to any the wisest Nation: And I would have you know, that we never blame your Understandings upon this account; but when we consider your gross Errors and Idolatry, we can't but say, and affirm, that you are the most ignorant and blind among Men, in the Things relating to God and the other World.

If

If ſo, ſaid he, how does God permit and ſuffer our Religion to take Root, and flouriſh in this Land, for ſo many thouſand Years ?

God, reply'd I, is good and gracious towards all irrational Creatures, tho' they never petition for Food, nor pray for their daily Suſtenance ; yet he opens his liberal Hands, and feedeth every living Creature with Food convenient for him ; and beſides, this is neither the Place, nor Time to reward and puniſh every one according to his Deeds : God reſerves to himſelf all the infinite incircling Ages of Eternity, for diſtributing of Rewards and Puniſhments ; therefore his long-ſuffering with your Folly and Weakneſſes, is no Proof of the Truth of your eſtabliſhed Religion ?

Be it ſo, quoth he ; but all things come from the Hands of God, both Good and Evil.

'Tis true, ſaid I, that God *permits* Evil, but is not the Cauſe thereof : For I don't believe, that if a Thief breaks in this Night into your Warehouſe, and ſteals thence your beſt Effects, you would ſay, that God brake in and ſtole your Goods ; but you would ſeek after the Thief, and ſee him pu-

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nished as the only Author of the Robbery, willingly, and designedly, without any external Impulse to break into your Warehouse; Whereas if the Thief had been necessitated thereto, he is no more guilty, than consuming Flames or Inundations, that ruine very often Cities and whole Provinces: Therefore God is the Cause of all that is truly good; but we our selves, and the Devil, are the Cause of all that is morally evil.

Then, said he, why don't you drive this Devil out of the Countrey, that causes so much Mischief amongst us?

If you desire earnestly to be free from the Devil's Tyranny, reply'd I, resolve to accommodate your selves to all the Commandments of God's written Law; and then, by Divine Assistance, we shall be able enough to destroy all the Works of the Devil, and drive him, not only from the Land, but likewise from your Hearts, where now he rules with despotick Authority.

All you say, answer'd another, is very true; and we can easily guess what you would be at; you would, Sir, root out of the Land our established Religion, and introduce your own in its room, by strength of Reason, and Elo-

Eloquence: But pray Sir, know, that we, and you are born in very different Climates, educated under different Governments and Inſtitutions; we differ in our Clothes, in our Way of Eating, Drinking, and in cultivating Sciences; and as long as theſe Differences are remaining between you and us, 'tis more than probable, that your and our Religion will continue to be ſtill very different Religions, and very good both of them, for different Countries.

I reply'd, we come to you in the Spirit of Meekneſs and Love; we compel none of you to embrace our Opinions; we only lay the great Things of God that belong to the making you happy here and hereafter, in the ſtrongeſt Light poſſible, and then appeal to your own Underſtandings, anſwering at the ſame time your many weak and little Objections offer'd againſt the Chriſtian Doctrine; whereof the preſent Objection is very inconſiderable, *viz.* your arguing from the Difference of *Manners* and outward *Habitudes*, to a neceſſary Difference in Religion: For if you did turn Chriſtians, it would be no way neceſſary for you to change your Way of eating and drinking, and your daily Manner of dealing with your Neighbours: We urge you to turn only from the Worſhip of Idols, to Worſhip the true God *in Spirit and in Truth*:

And as for other Differences in outward Behaviour, between you and us, they are consistent with that Unity of Belief in Christ, and with the Union of Charity and Love, which is all that is required of us in relation to Matters of Religion : We neither come to change your Government, nor your Language.

Then the Merchant stood up, and said, I heartily beg Pardon for my contradicting you so violently: For I did it to no other end, but to see if I could once put you into a Fit of Anger ; for many told me, that you were never seen to be in a Passion in any Publick Dispute.

I answer'd, Physicians and good Surgeons never quarrel with their Patients ; but bear patiently with all their Impotency of Mind and Peevishness of Temper : For their Business is to cure the Distempers of the Body with Gentleness and Sweetness of Behaviour ; and 'tis mine to cure the Diseases of the Soul with all Long-suffering and Patience : And with these and the like Expressions, I dismissed them.

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Conference XXVII.

Of the ſeveral Excuſes offer'd by the Heathens, for not receiving the Chriſtian Religion.

Between ſome Heathen Fiſhermen, and one of the *Daniſh* Miſſionaries.

ON the Seventeenth of *May*, I paſs'd through three different Villages belonging to Fiſhermen, preaching to them the Words of eternal Life.

In the firſt Village I preached about the *Corruption* of Human Nature, and of the *Neceſſity of a Redeemer*; and when I had ended my Diſcourſe, one of them ſtood up, and ſaid; *Sir*, what you ſay, is very true and

reaſonable ; and could we but lead ſuch Lives as you have now deſcribed, we would be of the Number of your Diſciples ; but ſeeing we are a very poor and indigent People, we are not concern'd in what you ſay ; our Time, tho' ſpent altogether in Fiſhing, and other Hard Labour, does ſcarcely afford us daily Bread ; and how can we ſpend time about the Things of the other Life, whereof we are altogether ignorant ? And did we embrace your Religion, it would coſt us a great deal of time in the learning of it, and we muſt be all our Lives oblig'd to frequent your Church once a Week ; which would alſo take up a great part of our time. We are contented to tread in our Fathers ſteps, in this, and keep them Company in the next World ; we are not ambitious of being happier in the other World than our Fathers are.

Your Poverty, ſaid I, is no Reaſon why you ſhould neglect your eternal Intereſt ; but you ſhould endeavour to be rich towards God, that you may have that Reſt and Happineſs in the next, which you can't expect to enjoy in this World ; which if you do, you'll find, that your Lives even here on Earth will be made eaſier to you : For *Godlineſs* has the *Promiſe of this Life, and of that which is to come.* And as for your Forefathers being Heathens, ignorant of God and Chriſt,

Chriſt, 'tis no Encouragement for you to be the like, and to reject the Offers of the Grace and Mercy offer'd you this day: For you muſt conſider, that it is probable, if your Fathers had had the ſame Offer and Tender of Grace, and Pardon of Sin, as you have this Day, they had repented in Sackcloth and Aſhes, and turned to the Lord their God, and burn'd their Images and Idols in the Fire.

Hereupon they were call'd into the Town to carry about the Streets their Gods, in great Carts made for that purpoſe; from which I diſuaded them very earneſtly; but they anſwered, that if they did refuſe, they ſhould be cruelly handled by their Superiors, and it may be, baniſh'd the Town.

Thence I came to another Village, where I found them employ'd in mending their Nets, and a little Boy entertaining them with reading the Hiſtory of one of their Gods deſperately fallen in love with a Woman, with whom he had his familiar Intrigues; and immediately I took thence occaſion to convince them of the Falſity and Wickedneſs of their Religion; becauſe it admitted, and allow'd of ſuch Gods, who by their Example and Authority, contribute to render Men worſe

than Devils, both in all ſorts of bodily Uncleanneſs, and ſpiritual Wickedneſſes.

They ſaid, we know no better; for we have no Prieſt among us to give us any Tincture of Religion and Piety; and the Boy that reads that Book to us, can read no other: For this is the only Book he has learnt at School. Pray, Sir, what would you have us do?

You muſt repent, anſwer'd I, and forſake your Dumb Idols, to worſhip the True and Holy God, who made Heaven and Earth.

Your Doctrine, reply'd they again, is very good and reaſonable; but alas! we are ſo plung'd in the Dregs of Earthly-mindedneſs, that we can't diſengage our ſelves from a thouſand Obligations which tie us faſt to our old Religion; for we are, as it were, Vaſſals and Slaves to the Governours of the Place, to draw about the *Great Waggon*, preſs'd with the heavy Weight of our Idols; and did we come over to the Tents of Chriſtians, they would not ſuffer us any more to follow our ordinary Employments.

But

But all theſe Objections would be eaſily anſwer'd by your ſelves, ſaid I, if you were earneſtly in love with Truth; and you ſhould not think and eſteem your Lives dear unto you upon the account of Chriſt, who died for you. Then exhorting them to the Conſideration of their Ways, I bid them adieu; and going to a third Village, I ask'd ſome of the Inhabitants, wherein conſiſted their Divine Worſhip?

We have none, reply'd they; and know little or nothing of God, or of the Way of Worſhip; neither do we trouble our ſelves with theſe Matters: For we are a poor, perverſe ſort of People, who ſpend good part of our Lives in Eating and Drinking, Marrying of Wives, and Quarrelling with one another, and the reſt of the time in Fiſhing for the Maintenance of our Families; and when one of us dies, we think no more of him; but let him ſhift for himſelf: For we give little time to think upon what is commonly reported of Heaven and Hell, or of any other Part of God's Worſhip; tho' indeed, we have a little *Pagod* among us; and when we take a very great Fiſh, we commonly offer to our Gods the Bones thereof.

That

That you confeſs your Ignorance, reply'd I, is good, provided that at the ſame time you are aſham'd, and ſorry for it, deſiring to be inſtructed in the Knowledge of the true God.

One of them ſaid, tho' you come often to ſee us, we are now as bad as ever; and indeed, we are not worthy you ſhould ſpend ſo much time and labour upon us: For we are neither capable of learning your Religion, nor of practiſing the ſame when learnt; and therefore, if we were already made Chriſtians, I am aſſur'd we ſhould be no Ornament to your Religion: And is it not better both for you and us, to remain where we are; and throw our ſelves upon the infinite Mercies of a gracious God; and let him do with us what he pleaſes?

I ſhew'd them the Abſurdity of this Opinion, and told them, that 'twas God alone can turn the Hearts of the Children of Men, and not they themſelves; and exhorted them not to deſpiſe the Offers of Grace that God was pleas'd to make them at this time; and that the Word of God which they heard, was efficacious and powerful to convert the Soul, and to wean them from all Earthly Engagements to ſinful Pleaſures, or

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Temporal Confiderations; and to give Know-ledge and Underftanding to the Simple, ma-king them a willing People in the Day of his Power.

Upon this I recommended them to God, and bid them adieu.

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Conference XXVIII.

Containing Anſwers to Thirteen Queſtions propos'd by them.

Between ſome *Heathens* and *Mahometans*, and one of the *Daniſh* Miſſionaries.

ON the Nineteenth of *May*, we were viſited by ſome *Malabarians* and *Mahometans*, who ask'd me the following Queſtions: 1. If there was but one Religion in the World that was every way true, and free from erroneous Opinions? 2. If 'tis right to deſpiſe and condemn all Religions that we don't profeſs our ſelves? 3. If 'tis God's Will and Pleaſure to give the ſame Revelations to all the different Nations of the Earth? 4 If God is a Reſpecter of Perſons? 5. Whence comes it

it that the Wicked proſper, when at the ſame time the Godly are ſorely afflicted? 6. If 'tis poſſible for a Man to live without Sin, all the time he is in this World? 7. If Men can do any thing againſt the Will of God; or if all their Actions are performed by his Efficacious Working? 8. If *Fate* or *Deſtiny* has more Influence upon Human Actions, than the moral Precepts of Laws commanding Good and forbidding Evil? 9. Whence comes it that a Man follows evil Practices, tho' he knows 'tis his Duty to act otherwiſe? 10. If a Man can direct his Prayer to God, without the Intervention of Graven Images? 11. Is not the Chriſtian Doctrine of the *Trinity* inconſiſtent with the Unity of the Supreme Being? 12. When did the Chriſtian Religion firſt commence? 13. What Religion did the *Europeans* obſerve before Chriſtianity came to be ſettled among them?

I returned proper Anſwers to all theſe Queſtions very fully; and then in my turn, I ask'd them, how, and by what means they hop'd to be ſav'd?

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The *Heathens* anſwer'd, by believing that among all the Gods known and ador'd among us, there is but One Supreme Being, worthy of Fear, Love and Adoration; and by putting all our Truſt in him, directing our Prayers to him, giving Alms, and by obſerving all the Ceremonies enjoyned by our Laws.

The *Mahometan* ſaid, We expect Salvation, by believing, that there is but One God, and that *Mahomet* is his Prophet; That the *Alcoran* is the Word of God, containing the Doctrine of attaining Happineſs; That by praying five times every Day; By doing Good, and eſchewing Evil; By confeſſing Sins to the Prieſt, and undergoing what Penance he pleaſes to lay upon us; By each going once in his Life to *Mecca*, if ſtrong, and has wherewithal to defray the Charges of the Journey; By obſerving the ordinary Feſtivals; By going every *Friday* to the *Moſque*, and attending diligently to the reading of the *Alcoran*. He who does theſe things, will obtain eternal Happineſs.

I anſwer'd, *Malabarians* and *Mahometans*, you deceive your ſelves, if you think that theſe imaginary Performances can ſave your Souls:

Souls: For some of these things are forbidden as superstitious; and the other Means, *viz.* mere bodily Exercises, profit little to the Salvation of the Soul. But, to the end you may be saved, the Knowledge of a *Redeemer* is absolutely necessary to reconcile Sinners to God, by his own *passive* and *active* Obedience; and such a *Redeemer* is *Jesus Christ*, who is made to us *Justification, Righteousness* and *Redemption.*

Here the *Malabarian* answer'd, We abound more in *good Works* than the *Christians* do.

I reply'd, For the space of Eight whole Years that I have lived among you, I see none of your *good Works*; but what you falsly so call, are Works of Iniquity: For when you spend liberally upon the building of *Pagods*, what is this but Abomination before the Lord? And what you give to the *Bramans*, and other *Idol-Ministers*, can be no better than Mis-management, and ill bestowed Liberalities, upon the Promoters of gross Ignorance and impious Frauds, as is owned by the Author of a Book, nam'd *Tschiwawoikkium*; and his Disciples, to this Day, own, that all the pompous outward Ceremonies observed among you, are of no use in attaining Everlasting Happiness.

Here-

Hereupon ſome of them anſwer'd, Since your converſing among us, you make us, *Malabarians* and *Mahometans*, mere Scepticks in our Opinions: Whereas before your coming hither, every one was well aſſured of his own Religion to be free from Errors and Imperfections.

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Conference XXIX.

Of the Affairs of Europe, *and of* India. *Their Aversion to all* Europeans, *because they eat Flesh.*

Between a *Malabarian* Prince, and some *Bramans*, and one of the *Danish* Missionaries.

ON the Twenty third of *May*, I I rode out to visit a *Naikken* (petty Prince,) whom I found in his Garden, accompanied with some *Bramans*, and many other Persons. I was very civilly receiv'd, and entertained with delicate Fruits, and made to sit down in a Chair after the manner of *Europe*. And after I had assured him of my Respects, in the most expressive Terms I was capable of, he ask'd me several Questions in relation

to *Europe*; and if his *Danish* Majesty (my Gracious Sovereign) was yet living? How numerous was the Royal Family? Of the Extent of the *Danish* Dominions? Of the Strong Holds, and Fortified Places? Of the Maritime and Land-Forces? How many Kings there were in *Europe*? And whether other Nations, besides *Danes*, *French*, *English*, *Dutch* and *Portugueze*, could come to *India*? And which of all these was the most powerful? And if the Air was Temperate, that *Indians* might live therein, as *Europeans* do in *India*? And if all the *Europeans* were Christians? To all these, and more such like Questions, I returned proper Answers.

Then the *Bramans* began to talk of our printed Books, which had been perused by their Order, but not approved of: For one of these Books, they said, was full of Invectives against the *Bramans*, and the *Pagod*-Worship.

Thence I took occasion to vindicate those Books, and confute *Idolatry*.

Whereupon the *Braman* told me, that it was a Piece of great Insolence to blaspheme their Gods and Religion; and that such high Crimes were intolerable.

I anſwer'd, We only tell you what is Truth, and what is Falſhood; and let it reſt wholly in your Choice to accept the one or the other: For we uſe no Violence to bring you over to our Perſuaſion: And we can in Juſtice expect that Toleration and Reception in this Land which you give the *Mahometans*, who are no leſs Revilers of your *Idol Worſhip* than our ſelves, and incomparably more numerous than we are.

The Prince then interpos'd, and ſaid, Your Deſign is laudable: For 'tis but reaſonable that Wiſe Men ſhould communicate their Wiſdom to the Ignorant; and in ſo doing, they render great Service to their Generation; and he wiſh'd, there were more ſuch Learned and Pious Men in that Countrey, to teach the People the true Way leading to Happineſs.

One of the *Bramans* reply'd, if one now-a-days makes mention of Happineſs, he will but expoſe himſelf to the World, and make himſelf the Scorn of Fools: For when I thought lately to admoniſh a Fiſherman of his Duty of ſeeking after the Way leading to Bliſs and Happineſs, and not to ſpend all his time in Fiſhing and mending of Nets, which can do him no ſervice in the next

World; Happineſs in our Dialect, anſwer'd the Fiſherman, is going to Sea, and catching Fiſh, and bringing them aſhore when caught; and if you will but hold your peace, and not be angry, I hope in a little time to ſupply you with Fiſh in abundance.

I ask'd the *Braman*, if he thought it unlawful to eat Fiſh or Fleſh?

He reply'd, that Nature has plentifully provided us with other Food, ſo that we have no need of eating our Fellow-Creatures; and 'tis written in our Law, that theſe very Creatures, if devour'd by Men in this, will be their Tormenters in the next World, biting and tearing them with their Teeth, or trampling them under foot: And becauſe you *Europeans* drink ſtrong Liquors, and kill and eat your Fellow-creatures, endued with Five Senſes as well as your ſelves, I confeſs, we have an inbred Averſion for you, and all that belongs to you.

I anſwer'd, 'tis true, that at firſt, Man did live upon the Produce of the Earth; but to eat Fleſh, is both agreeable to Reaſon and Revelation: For the living Creatures are made to ſerve Man, as you your ſelves acknowledge by your daily Practice: And many of them being incapable of doing us

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any ſervice (as Fiſh and Fowl) but by furniſhing our Tables with wholſome Food; 'tis but reaſonable we ſhould exert the Power that God has given us over the Fiſh of the Sea, the Fowls of the Air, and over the Beaſts of the Field. And as for our drinking ſtrong Liquors, the Coldneſs of our Northern Region requires it: For the continual Drinking of Water, as you do in theſe warm Climates, would kill us in the colder Climates of *Europe*. And we are taught in our Holy Law, that Happineſs does not conſiſt in *Meats and Drinks*.

Then, ſaid the Prince, do you expect Heaven and Happineſs by virtue of your Doctrine, or by your vertuous Converſation?

Whoever will be happy, muſt believe our Holy Doctrine, and lead Holy Lives: For *Faith* without *good Works* is *dead*, and therefore of no uſe at all, reply'd I.

Then, reſum'd he, 'tis not your Religious Opinions, and different Articles of Faith can make you happy; but a good Converſation; all which we allow to be abſolutely true: What then does it profit or avail, to diſpute about empty Speculations? You recommend the Practice of all vertuous Action, and ſo do we, and are inferiour to none in puniſhing Vice.

I anſwer'd, that 'twas not poſſible to perform Actions truly good and vertuous, without the Knowledge of the Will of God contained in the Chriſtian Doctrine, which we preach among you : And as for ſuch Chriſtians, who are diſobedient to the Precepts of the Goſpel, 'tis their own fault ; and the Glorious Doctrine profeſſed by them, is not to be charged with their Sins, without being guilty of the greateſt Piece of Iniquity.

Hereupon the *Braman* asked me to give him an Account of the Chriſtian Religion, as to its Original, and Progreſs among ſo many Nations ; and what were the chief Articles thereof ?

To all which Heads I made very particular Anſwers ; and to which they gave great Attention, and ſeemed to be very well pleaſed with what I ſaid upon the chief Articles of the Chriſtian Religion ; and deſired me to ſtay with them for that Night, it being then very late. But my Buſineſs would not permit me ; and therefore I took my leave, and recommended them to the Care of the Almighty.

Conference XXX.

Of the Heathens *Alms. State of departed Souls.*

Between ſome *Heathen Pilgrims*, and one of the *Daniſh* Miſſionaries.

ON the Twenty ſixth of *May*, I met a great Multitude of Pilgrims, travelling to viſit a famous *Pagod*, named *Tſchirenkum*. I ask'd them the reaſon of this long Journey?

They ſaid, our Parents at their Death obliged us with a ſolemn Oath, to viſit the aforeſaid Temple, to diſtribute Alms among the *Bramans* there.

I ask'd further, what their Parents Aim was in all this?

For the Repoſe of their Souls in the other World, ſaid they: For, fearing their good Works were not ſufficiently Meritorious, they engaged us to make up ſuch Deficiencies, by diſtributing Alms liberally among the Prieſts reſiding at *Tſchirenkum*; and we hope our Children will do us the like good Offices when we are dead and gone; and therefore we chearfully undergo this long tedious Journey: For we are taught, that the Souls departed, meet with many Hindrances and Difficulties in their Way to the other World, and ſome muſt undergo Hell-Torments, till ſuch time as they are delivered thence by the *Bramiſh* Prieſts, who read the Law, and pray upon their Account, that God may give them ſpeedy Deliverance.

I reply'd, You are groſsly abus'd by the Prieſts in this, as well as in many other Points, for the ſake of *Filthy Lucre:* For the Soul, as it leaves the Body, goes either to Heaven, or to Hell, whence there is no Redemption by Prayers of Prieſts, nor by Alms of Relations: For now, while we live, is the accepted time for Repentance; and now is the *Day* of *Salvation*; now is the time to deal your Bread among the Lame, the Blind, and very neceſſitous People, and not among the Prieſts, the Miniſters and Pro-

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moters of Idolatry, and the great Enemies of all that is truly Good and Religious.

Hereupon they told me, if giving of Alms to *Bramans*, and viſiting of the Reſident Places of the Gods were not good Works, they deſired me to inform them, wherein did a good Work conſiſt?

To this Queſtion I anſwer'd very fully; giving all the Characteriſtick Marks of *Good Works*, and how dangerous 'tis to be miſtaken in this Point.

Whereupon one cry'd out, all what you ſay, is very excellent; and epecially that Aſſertion of yours, *We are not ſaved by our own good Works, but by the Grace of God.*

Your Obſervation, ſaid I, is very juſt; and and I praiſe your quick Apprehenſion of Things: But this is not enough; you muſt likewiſe acknowledge, that all Grace and Mercy comes from *Jeſus Chriſt*, who is the only *Mediator* between God and Man; and believe, and be baptiz'd in his Name.

Then a Woman ſtood up, and ask'd, why God ſaves ſome, and damns others?

I told them, that God would have all Men be ſaved, and come to the Knowledge of the Truth; giving them at the ſame time all the Aids of his Grace, and the External Means of Salvation; exhorting and perſuading them to turn to God; but that if they neglect the Day of Grace, and harden their Hearts, and deſpiſe the Meſſages and Meſſengers of good Tidings ſent unto them, their Damnation is of themſelves, and will be the juſt Puniſhment of their wilful Obſtinacy and Diſobedience.

Hereupon I was interrupted by an old Man lifting up his Voice; who bid me not to make ſo many Words about Bliſs and Miſery, Damnation and Happineſs; for that there is no other Hell, than this Earth; upon which we live a Life of Miſery, ſeparated from God, becauſe of former Tranſgreſſion; and for the puniſhing us for the ſame, we are baniſhed for a time from the Preſence of God, and impriſoned in theſe frail crazy Frames of Fleſh and Blood; but when that time appointed for the Expiation of our Sins ſhall come, we ſhall be delivered from our Bodies, and return into Heaven whence we came.

Here-

Hereupon I reply'd, This Earth, ſo glorious in all its Varieties, and wonderful in its Productions of all ſorts, can't be the Place of Damnation: The ſpiritual Wickedneſſes, and groſſer Impieties thereupon committed every Day, is owing to the firſt Man's Diſobedience; who, by ſinning againſt God, drew a Curſe upon himſelf and upon the whole Creation. That our *Souls* are nobly, and heavenly deſcended, I allow; but that they are united to Moulds of Clay, upon Diſobedience committed in a State and Capacity purely Spiritual and Pre-exiſtent to his perſonal Union, is abſolutely deny'd, as a groſs Miſtake flowing neceſſarily from your Ignorance of the Hiſtory of the Creation, which teaches us how God created Man *after his own Image*, by breathing into his Noſtrils the Breath of Life; and how afterwards Man found out many Inventions, and ſinned againſt God, and is now miſerable in Soul and Body: But upon his turning unto his former Obedience, by believing in *Jeſus Chriſt*, tho' (at the Diſſolution of theſe Earthly Tabernacles, the Bodies are crumbled into Duſt, and the Souls return to God that gave them; yet at the great Day of Accompts the Souls ſhall re-aſſume their former Bodies, to the end they may be unitedly

unitedly rewarded according to the Works done in the Fleſh, whether Good or Evil. The Doctrine of the *Reſurrection of the Fleſh* offended ſome of them; which gave me a Handle to explain very fully this great Article of the *Chriſtian Faith*: With which I concluded my Diſcourſe.

Con-

Conference XXXI.

Of Chriſt, the Saviour of the World; whether every one may be ſaved in his own Religion, &c.

Between ſome Heathens, and one of the Daniſh *Miſſionaries.*

ON the Twenty eighth of *May*, ſeveral Heathens came to ſee our *Printing-Houſe*; and finding ſome Sheets of St. *Matthew's* Goſpel, newly printed in their own Language, they were very curious to know what it contain'd, and to know whoſe Hiſtory it was.

I told them, that 'twas the Hiſtory of *Jeſus Chriſt* the Saviour of all Mankind; and thence I took occaſion to explain at large the whole Proceſs of Man's Salvation, which they

they did not at all diſapprove of; but affirmed, that every one might be ſaved in his own Religion; and that the Gracious God would condemn none of his Creatures that ſeriouſly lov'd and fear'd him as the Supreme Being, merely for ſome ſpeculative Errors, or ſome leſs conſiderable Failings in Moral Practice.

I granted them, that God was Gracious and Merciful; but was likewiſe a Juſt and Holy God, puniſhing wilful Impiety, and an uninterrupted Courſe of Wickedneſs; which is altogether inconſiſtent with an earneſt and true Deſire after Happineſs, and the Enjoyment of God. And indeed, this is your Caſe; for tho' God has been pleas'd to offer you the *Means of Grace* and Salvation, you deſpiſe his Offers, and caſt his Words behind your Backs.

What, would you have us, Sir, turn Apoſtates from the Religion of our Fathers, and leave the Temples of our Gods, to the end we may embrace the Religion of Foreigners, and thereby be expoſed to the Contempt and Hatred of all our Country-men, by whoſe Means and Correſpondence our ſelves and Families are provided for? And beſides all this, both Men and Women ſit promiſcuouſly in your Churches.

To

To these and other such Objections, I answer'd what I thought to the purpose; shewing them, that 'twas necessary to suffer some Inconveniencies in this Life, when we were well assur'd to be infinitely rewarded with an *exceeding Weight of Glory* in that which is to come. And as to the promiscuous Assemblies of all Ranks and Sexes in our Churches, 'tis but what common Reason does dictate to us: For we are all created and maintained by the same God; and we have nothing but what we receive of his Hands; and if so, why should we vainly and foolishly say to our Brother, stand thou there, for I am holier than thou? We Christians are all Brethren and Sisters in *Christ Jesus*, enjoying the same Glorious Advantages of being esteemed the Children of God, and the Communion of Saints, which is an Article of our Holy Religion. Both Men and Women have Souls equally precious; and therefore must appear at the proper Place appointed for Publick Instruction, that they may be more and more confirm'd in the Doctrine of Salvation, and encouraged to walk in the Ways of Vertue to the Glory of him that has called them to the Profession of the Gospel.

You

You keep your Women in Ignorance of all Religious Matters; all their Knowledge amounting only to this, that they can ſay the common Salutation *Shalam*, before an Image; and repeat a very ſhort Form of Prayer, conſiſting only of Five Sylables, and aſſiſt at Feſtival Ceremonies.

Con-

Conference XXXII.

Whether we ſhould know God, and our own Minds firſt; or the Things obvious to our Senſes. Of Children dying in their Infancy, &c.

Between ſome *Bramans*, and one of the *Daniſh* Miſſionaries.

ON the Thirtieth of *May*, I met in a Neighbouring Village very many *Bramans*; and falling into Diſcourſe, we were preſently ſurrounded by a great Multitude of Hearers.

The *Bramans* told me, that they would fain know my Opinon upon ſeveral Particulars, if I was diſpoſed to entertain them with an amicable Conference.

I anſwer'd, Yes, provided the Subject-matter of Diſcourſe be edifying to them that hear it.

Hereupon they, ask'd me, whether we ſhould firſt endeavour after the Knowledge of our ſelves, and then ſtudy the natural Sciences; or, *vice verſa*, firſt ſtudy the Arts and Sciences, and then Study the Nature of God and our ſelves?

I anſwer'd, you ſhould, without doubt, *know God and your ſelves* in the firſt Place, as the moſt neceſſary and uſeful Knowledge; and then attach your ſelves to inferior Sciences.

Then they ask'd me, what I thought would become of the Souls of thoſe Children that either died in the Mothers Womb, or in the State of Infancy, before the Years of Diſcretion?

I anſwer'd, that ſo ſoon as the Child is form'd in the Womb with an immortal Soul, he is already a perfect Man, and is endued with all the Faculties of a Rational Being, tho' he can't actually exert his Reaſon, in acting or diſcourſing as thoſe of riper Years; becauſe of the Tenderneſs of the bodily Organs in young Children: But as to their Souls, they are entire and perfect; and after their Separation from the Body, are capable of enjoying the Beatifical Viſion of God in Heaven, as well as the Souls of thoſe that live to Years of Maturity.

They ask'd me further about the Length, Breadth, and Profundity of Hell?

I told them, that Things ſpiritual were not to be meaſured by Yards and Inches; but that 'twas a State adapted for the Puniſhment of unrepenting Souls.

I was likewiſe ask'd, how many Languages were now ſpoken in Paradiſe; and whether the departed Souls of different Nations and Languages do underſtand one another in Heaven?

I reply'd, that Spirits have no Organs of Speech; and therefore do not ſpeak at all; but whether they communicate their Thoughts one to another, and after what manner that is perform'd, that is what no Man can pretend to explain. And withal I begg'd leave to propoſe in my turn ſome Difficulties to their ſerious Conſideration; And firſt, I ask'd them, how they could worſhip thoſe Imaginary Beings and Fictitious Gods, who, according to their own Authors, were more wickedly profligate, than the worſt Miſcreant among Rational Beings?

They anſwer'd, that tho' 'twas true, that ſuch and ſuch Actions are related of the Gods which would be criminal and ſinful in any Man to do the like, (for he is ſtrictly forbidden to do ſo and ſo;) Yet the Gods are ſubject to no Law and Precepts, whether Negative or Affirmative, and therefore could not be properly ſaid to be guilty of any ſinful Action: And we are no more allow'd to withdraw from them the uſeful Religious Worſhip paid to them for ſo many Ages by our Forefathers, than we are to deny our Allegiance to our Lawful King, upon pretence of ſome Irregularities in his Life, and Male-

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administration of the publick Affairs of the Kingdom.

I ask'd them in the next place, if they could demonstrate that their Idols were true Gods?

They answer'd, that the Matter being self-evident, wanted no Proofs or Demonstrations: For they had been ador'd as Gods for many thousands of Years, by all the Sages and wise Men in all the past Ages of the World.

Then I questioned them about the Original of their Law, and how it was introduc'd first into the World; and wherein did it chiefly consist?

They reply'd, The Gods themselves reveal'd unto their Prophets the several Precepts and Ceremonious Ordinances contain'd in their Law, and as for the several Historical Books relating to the Achievements and Heroick Actions of the Gods, they had been faithfully writ down by Learned Men that were Eye-witnesses of the said Transactions, and carefully preserv'd, and communicated to succeeding Ages, without the least Change or Alteration.

I ask'd them farther, how they could ſhew, that the Doctrine contained in their Law was a ſaving Doctrine?

They reply'd, as for moral Precepts, we can give you demonſtrative Proofs thereof; but for the Precepts that relate to the Means of Salvation, as, the Performance of this or that Ceremony, we can give no reaſonable Account of ſuch and ſuch Precepts; but believe them to be acceptable to God, when carefully put in Practice; not that they are more decent, or uſeful than other Ceremonies; but becauſe they are the Rites that God commanded us carefully to obſerve; and hence 'tis, that we conſtantly believe the Way of Salvation to be One only; but the Religious Duties and Ordinances are very various in different Countries, and among different Orders of Men.

I proceeded in asking them wherein did the pretended Purity and Holineſs of the *Bramans* conſiſt?

They

They were pleas'd to give me the following Account of themſelves ; We get up daily two Hours before Sun-riſing, eaſe Nature, waſh our Mouths, rinſe our Teeth with clean Water ; then we waſh our Bodies in conſecrated Ponds, and repeat our ordinary Forms of Prayers, perform the uſual Ceremonies, beſtrew our ſelves with conſecrated Aſhes made of Cows Dung, and walk about with ſome holy Relick in our Hands, for the Edification of the People ; then we offer Sacrifices in the *Pagods*, and do all the *Pagod*-Offices ; and when we walk out among the Populace, we give diligent heed that they don't touch us, for fear of being polluted by them ; We eat no Fleſh, and drink no ſtrong inebriating Liquors ; but feed upon clean wholſome Food ; and having ſpent one half of the Day in the Service of the Gods, the other half we ſpend in providing our ſelves with the Neceſſaries of Life.

I ask'd them in the laſt Place, wherein their Prayers chiefly conſiſted ?

Our Prayers, ſaid they, are Forms, directed in general to the Supreme Being, or to this or that God in particular: Very often our Prayers are *extemporary* Effuſions and Ejaculations of the Soul to God, praying for this or that Mercy, or for the Removal of ſome heavy Judgment.

Con-

Conference XXXIII.

Of the Water of the River Ganges; *of their Beads, call'd* Ruddiratſchangel, *and how prepar'd.*

Between ſome Antigoels (an Order of Eccleſiaſticks) and one of the *Daniſh* Miſſionaries.

ON the Fourth of *June*, I met near a *Pagod*, very many of the *Antigoel* Order, employ'd in preparing *Beads*, called *Ruddiratſchangel*, eſteemed by the *Heathens* as holy, and precious Antidotes againſt all ſorts of Occurrences: They are made of dry'd Berries of a certain Tree; and therefore I was deſirous to know, what gave them their Value, and this more than Ordinary Eſteem among the People, ſeeing their intrinſick Worth was but very inconſiderable? They

They anſwer'd, that theſe ſorts of Beads had been for ſome thouſand Years uncontеſtedly an efficacious Medicine for Souls, and a Sovereign Amulet againſt the Power of Sin and Satan; and are likewiſe great Preſervatives againſt all Diſeaſes and Miſchances attending all living Creatures; and they are not to be prepared by the prophane Vulgar; but by us of the holy and ſanctified Order of *Antigoels*.

I told them that this could be nothing elſe but *Witchcraft:* For 'tis evident, that the Berries of Trees can't change the Conſtitution of a vicious Mind, and make it ſober and temperate.

There was alſo preſent a Man, who had the Water of the River *Ganges* to diſtribute among the People at a very dear Rate. Him I likewiſe took to task, and ask'd, how the Water of that River, which is full of Carrion and dead Carkaſſes daily caſt into it, ſhould have a diſtinguiſhing Vertue from Waters of all other Rivers whatſoever?

But

But they told me, that this River ſprung from Paradiſe; and that therefore the Water of it was holy and efficacious to purge the Soul from all ſpiritual Diſtempers.

The Water-merchant added, if the Water of *Ganges* was not truly conſecrated, why ſhould ſo many Nations have Recourſe to its holy Streams, rather than to other Rivers?

I anſwer'd, that all their tedious Pilgrimages to *Ganges*, as well as to other Places of Devotion, was Superſtition, Madneſs, and groſs Ignorance of the Means of Salvation, ordained by God himſelf to change the Heart, and purifie the Conſcience from dead Works. But you Heathens inſiſting upon the fabulous Traditions of credulous Antiquity, are reſolved to march on in the dark, as your Fathers did before you, not unlike thoſe blind Maſters of Families, who heard much talking of an Elephant; but becauſe of their Blindneſs could form no true *Idea* of him; but reſolv'd that the Senſe of Feeling ſhould ſupply the Want of the viſive Faculty. One of them took the Elephant by the Tail; and going home, reported to his Wife and Children, that an Elephant was like a great Pole; another

another taking the Elephant by the Ear, reported to his Domeſticks, that it was ſomething like a Beeſom; and a Third handling him by the Trunk, told his Children, that an Elephant was very like a Peſtle, wherewith Rice is pounded in a Mortar; and their reſpective Families ever ſince entertain theſe different Notions of an Elephant. And thus 'tis with reſpect to the Notion you entertain of God, or the Supreme Being, holding tenaciouſly the fooliſh Traditions of your Fathers, blindfold and unexamined.

Con-

Conference XXXIV.

Of the Chriſtian *Religion*; *and of the* Mahometan.

Between a *Mahometan* Prieſt, and ſome *Moors*, and one of the *Daniſh* Miſſionaries.

ON the Ninth of *June* I was viſited by a *Mahometan* Prieſt, accompany'd with a very numerous Retinue of *Moors*; who told me, he underſtood that I endeavour'd to introduce a new Religion among them, never known to *Moſes*, *David*, *Chriſt*, nor *Mahomet*.

I reply'd, that he was ſtrangely miſinformed: For we taught nothing but what *Moſes*, *David* and *Jeſus Chriſt* warranted us to ſpeak and teach: And this I made out very fully, by ſhewing him, that we profeſſed the

the Christian Religion in its Primitive Purity, containing all that *Moses* and *David* left behind them in their inspired Writings. But as for your *Mahomet*, he did but corrupt the Doctrine of the Prophets, and that of the Gospel of Christ: Out of which Corruption was generated that impure Mixture, or Compost, called the *Alcoran*.

The *Mahometan* reply'd, we acknowledge for Genuine, the Writings of Four Great Prophets, *viz.* *Moses*, who was sent from Heaven, to bless the World with Good Laws; but God failing of his Aim, sent *David* unto the World, to mitigate the Laws of *Moses*: But his Law was likewise disregarded, and violated by the greatest Part of Mankind: Whereupon *Isnabi* (Jesus Christ) was sent into the World, who was born of *Mary*, and did many Wonders, and liv'd most of his time in the Wilderness; never frequenting Cities, nor any Place inhabited by Mankind; wherefore the greatest part of the World despised his Law as not suited to civil Societies; but rather calculated for a few Hermits and Monks, affecting Wildernesses rather than populous Cities. Hereupon God Almighty resolving to accommodate all Degrees, Ranks and Conditions of Men, he sent *Mahomet* into the World to write the *Alcoran*, as dictated

by

by the Angel *Gabriel*, ſuited to the Capacities and Humours of all ſorts of People; allowing at the ſame time the Laws of *Moſes*, *David*, and of *Chriſt*, to be Divine and Heavenly; only we give *Mahomet* the Preference, as being the laſt of all the Four mentioned Legiſlators; who unanimouſly aſſerted the Unity of One God.. For tho' *Jeſus Chriſt* was adored as God by ſome of his own Diſciples and heedleſs Followers; yet he himſelf preach'd againſt the Plurality of Gods: And when he came to hear, that ſome of his Diſciples adored him, calling him the Son of God, he abandon'd them to themſelves, and retir'd into the Wilderneſs, where he made this excellent Prayer to the *One God*, ſaying, *Thou knoweſt right, O Great and Supreme Governour of the Univerſe, that I acknowledge no God beſides thee; and yet againſt my Will and Orders, ſome of my Diſciples adore me as a God, calling me thy Son, who didſt neither beget, nor art begotten.*

Hence it came to paſs, that the Diſciples were of different Sentiments about their own Maſter; ſome holding the Doctrine of Unity, as Chriſt taught them; and others adored him as a God. Therefore *Mahomet* was ſent into the World to deſtroy the Worſhip of many Gods, both among the *Heathens* and *Chriſtians*.

I

I reply'd, that what he had reported of *Chriſt*, was partly true, and partly very Fabulous and Falſe. And as for the Doctrine of the *Trinity*, I prov'd it to him out of the Writings of Chriſt himſelf, whom he allow'd to be a True Prophet; and conſonant to the Doctrine taught in the *Pſalms*, and in the Law of *Moſes*, tho' not ſo clearly there expreſs'd, as in the New Teſtament.

Well, ſaid he, I have heard you preaching to day; and I don't altogether diſapprove of your Religion; and was mightily pleas'd to ſee no Idols or Images in your Church, as among the *Portugueze*; who ſymbolize almoſt in every thing with the *Heathens*, in the Number of Idols and Graven Images. I was likewiſe in the *Daniſh* Church, where all the Hearers are White Men; and there alſo I ſaw ſome Images: Pray, are your Religions different?

I anſwer'd, that 'twas but One Religion; and thoſe Images were not worſhipp'd as by the *Portugueze*; but only ſerv'd as Ornaments to the Church, and as commemorative Signs of ſome Paſſages of Chriſt's Life and Sufferings. Upon this, I ſhew'd the Order we obſerv'd to bring up our Children in the Knowledge and Fear of God; and preſented

preſented him with ſome Books out of our Printing Houſe, relating to the Principles of the Chriſtian Religion ; with which he ſeemed very much ſatisfied ; aſſuring me, that he was charm'd with the Civility and kind Behaviour of the *Europeans*.

Then he bid me Adieu; promiſing to give me another Viſit very ſoon.

The END of the CONFERENCES.

LETTERS FROM THE *HEATHENS* TO THE *MISSIONARIES.*

LETTER I.

Of the Malabarian *Regeneration, or* Metempſychoſis.

YOU the Venerable Prieſts of *Tranquebar*, have been pleaſed to favour me with the Continuance of your Love: And according to the beſt of my Capacity, I have endeavour'd hitherto to be punctual, in making the beſt

Returns to your ſeveral Interrogatories: I do aſſure you, that I am readily diſpoſed, and very deſirous to do you further Service.

You are pleaſed to ask me, what we mean by *Regeneration*, or our Second Birth? Sirs, our Meaning is, that every Man born into this World, that leads a vertuous Life, exerciſing Repentance for paſt Tranſgreſſions, and abſtaining for the future from the Practice of Vice, performing withal the Offerings and Ceremonies enjoyned by our Laws, ſhall at his Death, enter upon the real Enjoyment of Eternal Happineſs; and is not liable to the perplexing Neceſſity of being born of a Woman the ſecond time. But ſuch as live wickedly, and die without Repentance, muſt not only undergo puniſhing Severities in the other World; but withal, their Souls will be re-committed into Bodies two-footed, four-footed, or volatile, to atone and do Penance for Sins committed in the former Body; and in caſe of Non repentance, their Nativity is to be ſtill reiterated; elſe they will never enter into Eternal Reſt.

This is the receiv'd Opinion among our Learned Men, concerning this Matter; and is all that I have to write upon this Head.

LETTER II.

Of the State of Departed Souls.

YOUR Letter I have receiv'd, containing ſome hard Queſtions, and your friendly Wiſhes for the Continuation of my Health, which, thro' God's Goodneſs and the Mediation of your Prayers, I hitherto enjoy: And as to your Demand about the *State of Separated Souls*, the common Opinion is, that *Emadudakel*, or the Meſſenger of Death, receives the Soul, as 'tis breathed out of the Body, into a kind of a Sack, and runs away with it thro' Briars, and Thorns, and burning Whirlwinds, which torment the Soul very ſenſibly, till he arrives at the Bank of a Fiery Current, thro' which he is to paſs to the other ſide, in order to deliver the Soul to *Emen*, or the God of the Dead; who refers the Examination thereof to his Secretary, named *Tſchiddirabuddiren*, who is to make his Report to *Biruma* (or one of the three Perſons in the *Malabarian* Godhead;) who rewards Juſt and Holy Souls with the everlaſting Fruition of God's Glorious Preſence; but the Souls of the Wicked are tormented with Pains intolerably grievous, &c.

LETTER III.

Of the Day of Judgment.

IN Anſwer to your Queſtion, *viz. If all Men are to be rendevouz'd in a General Aſſembly, to receive ſeverally every one his Final Doom?* I reply, That when the Laſt of theſe Eighteen Great Durations of the World are at an End (each of which Durations, or Cycles, conſiſting of many thouſand Years) then the Supream Being will ſummon the Dead to appear, in order to judge every one according to his Deeds, whether they be Good or Evil: The Godly are either receiv'd into an Eternal State of Happineſs, or are to undergo another Birth, in order to be further purify'd, and to arrive to higher Degrees of Perfection: But they who lead vicious Lives, are ſent to animate the Bodies of Flies, Birds, Dogs, Foxes, or other Beaſts, in a new World: For there ſhall be then a new Creation of Sun, Moon and Stars, &c.

LETTER

LETTER IV.

Among the Four different Religions of the World, which is the most proper to render us happy in the next World?

I N. N. the unworthiest of your Slaves, greet you heartily with a profound *Schalam* (Salutation.) As to your Question, about the Choice of the best Religion, you are no doubt, better vers'd in this sort of Questions than I am; and at leastwise, are assured that Men can be saved in one Religion or another.

Our Sentiments about Religious Matters are very different in this Land; tho' we all agree in this, to mind more the Things of this World, than any Spiritual Concerns; and those few that have disengaged themselves from the Pleasures and Advantages of Life, and spend their time in the Pursuit of Heavenly Things, are look'd upon as Men arriv'd at the highest Degree of Perfection; tho' 'tis a receiv'd Opinion amongst us, that all such as lead a good and vertuous Life, may be saved in any Religion: And we shall

 begin

begin with the *Mahometan*, which allows one married Wife, but Fourty eight Concubines; and commands to pray five times a Day. Therefore I humbly conceive, that a Man may be ſaved in this Religion, if he unfeignedly believes the Principles thereof to be Divine and True; ſeeing 'tis confeſs'd on all Hands, that *Faith* is the great Inſtrument of our Salvation; but this we blame in the *Mahometan*, that he is for condemning all but himſelf.

The Law of the Chriſtian is true and holy, comprehending the Life of Chriſt, who came into the World to teach Mankind the Way of Salvation, died and roſe again, ordering the Uſe of Baptiſm and of the Lord's Supper, and all other things neceſſary for the attaining of Salvation: But this we mightily diſlike in your Religion, as abominable, that you ſpit [*They uſe to go out of the Houſe to ſpit*] in your own and other Mens Preſence; that you converſe with your Wives in the time of their Uncleanneſs; and that you make no diſtinction between Families.

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As touching the *Jewiſh* Religion, 'tis known that that is comprehended in the Old Teſtament ; but ſeeing they expect a *Meſſias* to come to deliver them, and deſpiſe Chriſt and his Goſpel, I really believe, they vainly hope for another Deliverer, *&c.*

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LETTER V.

Of the Four Principalities into which the Kingdom of Tanjour *is divided.*

MOst Reverend Priests, Your favouring me with your entertaining Enquiries, obliges me to give you the best Informations I can in this Matter: The last King that reigned over the *Tanjourian* Kingdom, was named *Egoschirascha*; and died but Two Years ago; the present King's Name is *Saruwoschirascha*, and Rules absolutely in this Kingdom, by paying 3333 Dollers to the great *Mogul*, and as much to one of his Vicegerents in a Province bordering upon *Tanjour*. The King's younger Brother is called *Dukkoschirascha*. There are four Lieutenants or Lords, that govern the four Provinces into which the Kingdom is divided; and their Names are *Suweatter Tscok Kapamudaliar*, *Suweitar Wawoschipandiden*, *Suweitar Schwaminadapullei*, and *Suweitar Annatschipandider*. The Residence of the first Lord is Southwards, and called *Diruttorapundi*; the Residence of the Second is *Kumbakonum*; of the Third, *Karuppuraneikurei*; and the City where the Fourth resides, is called *Kewirimairom*. One of these Lord-

Lordships fell to the share of the King's younger Brother at the Decease of *Egoschirascha* their eldest Brother. The Inhabitants do not possess a Foot of Ground here; but all is the King's Land; yet Husbandry is promoted with all the Chearfulness imaginable: For the Lord Lieutenant gives them Seed to sow their Fields, gives Oxen to those that are Poor, and sometimes advances them Money to buy themselves Bread, till the Harvest comes; and then they are to receive two Fifths for their Labour, and the Remainder is the King's; but in other Provinces the same Proportion is not observed: For the Sovereign has more than three Fifths; and the Inhabitants somewhat less than two.

In the Province where *Bonumbalattapullei* governs, there was lately found an immense Treasure, with which he built a very Magnificent Palace, but neglecting to pay that Respect and Veneration to one of the King's Ministers, as was expected, 'twas insinuated to the King, that the Lieutenant's Wife and Daughter were such finished Beauties that the whole World could not parallel; and withal that he had built a very stately House, adorned with Columns so artificially Wrought, emulating the most Masterly Workmanship in the King's House; and that

that ſome of theſe ſtately Pillars were hollow within, filled with molten Gold, the better to hide his immenſe Treaſures from the Knowledge of his Sovereign. Whereupon a Band of armed Men were ſent to bring him to Court; and ſeveral great Ladies were ſent thither to conduct to Court his Wife and Daughter; but the Lieutenant defending his Houſe with Twenty armed Men, bid defiance to the King's Soldiers: which ſo enrag'd his Sovereign, that he ordered his Houſe to be levell'd with the Ground, and all his Precious Furniture to be carried to Court.

The Inhabitants live very eaſie and happily in all theſe Four Provinces, except in *Mairom*; where they are cruelly oppreſs'd by a Rich *Braman*, whom the Lieutenant has veſted with almoſt abſolute Authority, ſo as to raiſe the Price of Corn at pleaſure, refuſing to give them their Proportion of the yearly Produce of their Ground. He raiſes Monopolies of all ſorts of Provender for either Man or Beaſt, and ſells it at an exceſſive Rate: And tho' repeated Complaints have been made againſt him, he always comes off with a good Grace, by the Means of large Preſents to the King's Miniſters, &c.

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LETTER VI.

Of the Original of the City of Tranquebar; *and of the* Danish *Colony settl'd there.*

MOST Venerable Priests, who worship the Three Glorious One God, Lord of Lords, and King of Kings; who propagate the Knowledge of the True Religion, exercising Justice and Righteousness, and walking in the laudable Paths of Vertue; I, who am the meanest of your Servants, kiss your Feet with a profound *Schalam.*

The Family of the *Seelingers* (Mariners) inhabited the Towns *Dirumaleiwaschel*, *Dirukareiur*, and *Dirukilatscher*, for 300 Years; afterwards a wise Man came to understand, that in this Place the City of *Tranquebar* had been, but since destroy'd by Inundations, and converted into a Mountain of Sand: Whereupon a *Braman*, accompany'd with one of his Disciples, coming to view the Place, they discovered some Remains of a Temple overgrown with Wood: For which reason Orders were immediately given to clear

clear the Ground, and make the Place habitable.

In the time of King *Arſchudappanaiker* arrived here a *Daniſh* Admiral, who was kindly received by our Governours; and, to his great Satisfaction, procured Freedom to build a Fortreſs in the Year 1610: The Governour's Name was *Gale de Gedde*: Since which time the Place has been more and more fortified; and the *Danes* don't only oblige all Merchant Ships arriving here, to pay Cuſtom; but raiſe Contributions from many of our Neighbouring Villages.

LET-

LETTER VII.

Of the Contents of a Famous Book, call'd Diruwalluwer.

MOST Reverend Priests, in compliance with my own Duty, and your just Desires, I send you the following Account of our celebrated Poem, call'd *Diruwalluwer*: It contains 1330 Verses; the Chapter call'd *Arupal*, has 38 Leaves, containing 380 Verses; the Chapter *Poralpal*, 70 Leaves, containing 700 Verses; the Chapter *Rumapal*, 25 Leaves, and 250 Verses. The first of these Chapters teaches the Difference between Vice and Vertue, and the Manner of performing all good Works, whether Religious or Civil; the second Chapter teaches how to direct our Thoughts in the Contemplation of Death, and how we are to carry our selves in Buying and Selling; and the third and last Chapter treats of all the Duties relating to a Marriage-State.

LETTER VIII.

Of the Malabarians *Notion of Happineſs and Miſery; or, their Heaven and Hell.*

GOD inhabits *Koliaſchum*, or Paradiſe; in which there are ſeveral Manſions for Prophets of different Degrees, to bring their Offerings and Sacrifice before the Supreme Being. This delicious Place is bleſs'd and adorn'd with Flowers, Gardens plentifully affording all ſorts of Fruits, with ſacred Springs and Fountains of Living Water; where alſo Heavenly Birds, ſuch as Fine Parrots, render the Place more agreeably bleſs'd, and perfectly delicious. The Faithful and Godly Souls departed this Life, ſhall ſee God Face to Face, thro' all the never-ceaſing Ages of Eternity.

On the contrary, Hell is the Reſidence of *Emen* (Death,) and is called *Emalogu*; and is a large fiery Cellar, where there are fiery Leeches, which torment Sinners proportionably to the Degrees of their Crimes.

LETTER IX.

Of the End of the World.

BEfore the End of the World, we constantly believe, that the North, South, East, and West Seas, shall be all blended together, and make but one Great Sea; and that thenall living Creatures, (the Inferior Gods themselves not excepted) shall cease to be distinct separate Beings, by being swallowed up into the Nature of the One only God, the primary Cause of all things: And there will be a new Creation immediately follow: The Supreme Being will create a Sett of new Gods; and these new Gods will form all sorts of Mineral, Vegetative, and Animated Beings, much the same as they were before.

LETTER X.

Deliverance from Sin. The chief End of Man, Duty towards his Creator, and Knowledge towards God.

WE believe, the Way to expiate the Guilt of Sin, is, with Drink and Meat-Offerings, visiting the *Pagods*, building new, or by repairing Publick Houses to entertain Strangers in, by Cloathing and Feeding the Priests, and Building Houses for the *Bramans*, spending part of our time in Pilgrimaging from one Place of Devotion to another; and by doing more such Offices towards our Fellow Creatures.

The chief End of Man's Creation, is to know God, and direct daily Prayers, and offer Sacrifices unto him; and that Man should study, read, and meditate on the Divine Laws.

And as to the Duties that God requires of Man, they are such as these; Every good Man is obliged to get up at Three a-clock in the Morning, rinse and cleanse his Teeth,

besprinkle

beſprinkle himſelf with conſecrated Aſhes bathe himſelf in Holy Streams, and then prepare a Drink-Offering of Honey, Milk, Sugar, Lemmons, Kokus-water, and *Kungumi*-Flowers, and of other ſuch Aromatick Spices; repeat ſeveral Forms of Prayers, and attend diligently the *Pagod*-Worſhip.

In the laſt place, and *in* Anſwer to your Queſtion, *viz.* wherein the Knowledge of ones ſelf conſiſts? I anſwer, that in order to know our ſelves thoroughly, we muſt be well skill'd in the Nature of the five Elements; as alſo their different Effects and Properties. We muſt be very well acquainted with the Doctrine of Reſpiration and Inſpiration, and be able to know how many times he fetches his Breath in one Day; which according to Computation, is twenty one thouſand, and two hundred times. Moreover he muſt know where the Sence of Feeling is, when a Man ſleeps? Wherein does Life properly conſiſt, and where is the Seat thereof? Laſtly, he muſt be well read in the Doctrine of the Cauſes and Symptoms of all Diſeaſes; well acquainted with his own Complexion; and in fine, be able to account both for Memory and Forgetfulneſs. Such a Man as this, may be properly ſaid to know himſelf.

LETTER XI.

Of the Malabarians *Opinion of the Christian Religion.*

THE Law of the Chriſtians is holy, juſt, and good; the Doctrine of the Trinity, the Life of Chriſt, and of his Twelve Apoſtles are all very edifying; and ſo are your Commandments and Articles of Faith; Moreover, you affirm, that in the Beginning God did only create the Man and the Woman; All which I believe to be very true: And indeed, your Law ſeems to be a clear Mirrour, without Flaw or Blemiſh; and did you but abſtain from your eating of Cows Fleſh, ſpitting in your Houſes, and ſome other daily Naſtineſſes committed by you; and on the contrary, accuſtom your ſelves to waſhing your Bodies more often, and act nothing againſt Purification and Cleanlineſs; we aſſure you, the whole Nation would have nothing to ſay againſt your Diſcipline, except your giving out, that you eat the Body of Chriſt, and drink his Blood in the Sacrament; which I humbly conceive, none of us will ever be able to comprehend.

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LETTER XII.

The Religion of the Heathens *and* Turks *compared together.*

REverend Sir, you deſire to know if any one living according to the Principles of the *Mahometan* Religion, may obtain everlaſting Life and Happineſs; and which I judge to be the beſt, this, or my own *Malabarian* Religion? In order to ſatisfie your Queſtion, give me leave to tell you, that our Religion is as old as the World, which is indeed, a tenfold Law or Religion, marking out unto Mankind Ten different unerring Ways of attaining Salvation; or as we are wont to expreſs it, *Ten ſeveral Offerings:* For this, or that Way of worſhipping God, aſſiſting at ſuch or ſuch Ceremonies, leading this or that ſort of Life, we call Offerings made of our Time and Labour to the Service of God; whereof the firſt is this, which requires, That a Man do believe in the great Sovereign Being, revere and adore him, offer unto him, and love him with all his Heart, and with his Lips ſing forth the Praiſes due to his Name.

The ſecond Way of attaining Happineſs, is, to worſhip God without the Intervention of Images and *Pagods*, by directing our Minds and Hearts immediately to the Supreme Being, regarding all the different Religions this day eſtabliſhed in the different Countries of the World, to be equally good or bad: For ſuch a Votary ties himſelf to no Sett of publick Ceremonies; but worſhips God in Spirit and in Truth, and believes him to be all-ſeeing, All in all, and every where equally preſent.

The third Way of attaining Salvation, is by offering to the *Piratti Lingum*, which is an Image of a Man made of Dung, which we beſtrew with ſweet-ſcented Flowers, and direct *Formula's* of Prayers to it, with great Devotion; and believe in ſo doing, to attain Salvation and Eternal Happineſs; becauſe we are commanded ſo to do by the Law of God.

The fourth Way of attaining Happineſs, is by leading a Monaſtical Life, abandoning Houſe and Home, and all the Pleaſures that attend a ſocial Life, by living in Wilderneſſes and Woods, ſeparated from the reſt of Mankind.

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The fifth Way to Happiness, is Celibacy, holding no Commerce or Familiarity with Women; or, if one is married, by giving his Wife a Bill of Divorce, living chastly and soberly the remainder of his Life. We believe that such Men as these will be certainly happy in the other World, for generously (for the sake of God) despising the Pleasures of this.

The sixth Way leading to eternal Happiness, is, the observing diligently the strict Performances of the Ceremonious Rites and Offerings order'd us by the Priests in the *Pagods*, and studying to be useful and beneficial to all Mankind.

The seventh Way to Happiness, is blindly to follow in all things the Dictates and Commands of our Priests, and believe what they bid us, whether it be good or bad: For we are not to search into the Nature of Vice and Vertue; but square our Lives by the Exemplary Lives of holy Priests and Men of God.

The eighth Way leading to Eternal Happiness, is the Exercise of all sorts of good Works; by distributing Rice among the Poor, clothing some, Furnishing others with

Money, building Houſes for the *Bramans*, and publick Inns for poor Pilgrims and Strangers.

The ninthWay to Happineſs, is the leading a ſtrict Life according to the Commandments of our Law; and conſtantly offering to *Wiſchtnu*, is the Tenth Way to attain Eternal Happineſs.

As for the *Mahometan* Religion, the Profeſſors thereof cry it up for the beſt Religion in the World, which we conſtantly deny; tho' we acknowledge at the ſame time the *Mahometans* to be a wiſe People; neither do we pretend to blaſpheme their Religion; but confeſs ingenuouſly, if they do live up to what they profeſs, God in Mercy will ſave their Souls.

LETTER XIII.

Of the ſeveral Kings and Princes who have rul'd in the Malabarian *and neighbouring Kingdoms.*

TO comply with your Commands, I ſend you the following Account of the ſeveral Kings and Princes that have governed for the laſt 85 Years in our Neighbouring Kingdoms.

In the laſt *Antu* (the Space of 60 Years) King *Regunadanaiker* rul'd in the Kingdom of *Tſchoromandel*, King *Marudeiwira-panaiker* rul'd in *Diritſchanapal*: Theſe, and many more petty Kings, have neither Crowns, nor Scepters; but King *Tſchingamagaraſcha* deſcended lineally from the Sun, hath wore a Crown, and rul'd in *Kandi*, or in the famous Iſland of *Ceylon*: He built many *Pagods*, Houſes for *Bramans*, and for Pilgrims in every City, endow'd with Yearly Revenues, and all poſſible Accommodations, and with all Eatables, and even with Milk for Babes, who might with their Nurſes paſs that way: Beſides, he gave general Orders to

to conduct the Pilgrims into their Lodgings in dark Nights with Flambeaux and Torches. He never perverted Juſtice; but the Poor and the Rich were treated according to the ſtricteſt Impartiality of diſtributive Juſtice; His Treaſure was inexhauſtible; and after he had reigned fourty Years, he died, to the great Loſs of all his Subjects.

In this preſent *Antu*, reigns in the Kingdom of *Tſchoromandel* the Son of *Regunadanaiker*. The preſent King of *Ceylon* is called after his Father's Name, *Tſchingamaraſcha*.

When there was a great Dearth in the Kingdom of *Coromandel*, the King order'd his Officers to call together a hundred thouſand Men to be ſupplied with Meat and Drink in thoſe hard times. And the King calling for a Balance, put himſelf in one Scale thereof, and Gold enough to counterbalance in the other Scale; which Gold he immediately cauſed to be diſtributed among the People: He continu'd for ſome time to be an Univerſal Bleſſing to his Countrey; following the good Example of Pious Kings his Predeceſſors; but afterwards prov'd to be a cruel Tyrant, plundering his Subjects of their beſt Effects; and if any had a handſome Woman to his Wife, the King carried her away by force, giving in lieu thereof a Piece

of

of Money to the injured Husband. He had One hundred and fifteen married Wives, and one Thousand Concubines: Three hundred and threescore Women did dance daily in his Presence; his *Palanquin* was always born by Women; Women carried Flambeaux and Torches before him, attended him with *Umbrello's*, play'd on Instruments; and all the other Court-Employments within Doors were all done by Women; whereof no less than Five thousand were employ'd in his Family: All which Women, with all his Jewels and vast Treasures, he caused to be shut up in a House, and to be blown into the Air with Gun powder, at the Approach of the Army of the Great *Mogul* to besiege *Tanjour*, one of his chief Cities. His two Sons seeing their Father's Cowardice, in not daring to fight the Great *Mogul*, offer'd their Service to the King, and undertook to defeat all the *Mogulish* Army, if their Father would but entrust them with the Command of Four and twenty thousand Men. Is it so, reply'd the Father, then when you have defeated the Great *Mogul*, you'll employ your Prowess against my self; whereupon the two Brothers were shut up in a dark Chamber, and starv'd to Death. Some time after, this bloody Man, at the Sacking of *Tanjour*, was taken and hewn to pieces by his Enemies.

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LETTER XIV.

Of the Sacerdotal and Regal Dignity.

YOU were pleas'd to ask our Opinion in relation to the Sacerdotal and Regal Dignity; and which in our Judgment is the more Excellent?

We conceive the Matter thus; the Priests teach and instruct the King himself in the Precepts of Wisdom and Religion, and shews him the Ways of Salvation; and Kings and Princes rule Kingdoms and Principalities; and their Authority relates only to the Things of this Life: So that the King and the Priest are highly to be esteem'd and revered; but with Respects of a very different kind; the Authority of the one regarding only our spiritual, and that of the other, our Temporal and Worldly Welfare.

LETTER

LETTER XV.

Of buying Slaves; of making War, whether Lawful.

IN anſwer to your ſeveral Queſtions, we ſend you our Meaning in few Lines: And in the firſt Place, touching ſuch Perſons as make it their Buſineſs to cajole half-witted innocent Men with large Promiſes, and other Allurements, in order to maſter them afterwards, by reducing them into the Condition of Slaves, we look upon ſuch Men, incapable of receiving Forgiveneſs of Sins, and of enjoying future Happineſs: And 'tis a Proverb common among us, That a City driving ſuch infamous Commerce, can never increaſe, nor proſper.

We believe it lawful to make War upon our Enemies that wrong and injure us; and if the King in ſuch Caſes does not defend his Subjects by repelling Force with Force, he forfeits his Crown and Scepter: And 'tis written in one of our Books call'd *Raſchianidiſaſtirum*, that tho' a ſanctified Cow

Cow ſhould attempt to gore a Man violently; 'tis then lawful to kill her, which otherwiſe is here a very Capital Crime.

Moreover, we believe, that all that die in a lawful War in the Defence of their Countrey, are receiv'd into Paradiſe; and he that kills an Enemy, is recompenſed in the other World with higher Degrees of Glory and Happineſs, &c.

LET-

LETTER XVI.

Of the Indian *and* European *Civil Government ; and which ought to be eſteemed the beſt.*

OUR Civil Law in *Malabar* is very excellent, grounded on Juſtice and Equity, and the Proceeding is according to Evidences, and teſtimonial Depoſitions of faithful and honeſt Men ; but very often there are great Miſtakes committed in the Executive Part of our Laws, through the Negligence of our Kings, and Corruption of wicked Miniſters.

We readily acknowledge the *Europeans* to be a very polite and well diſciplin'd People ; eſpecially at Sea, and at Fire-Arms ; but in weilding a Sword, or in managing Bows and Arrows, fighting upon Elephants and Camels, or in warlike Stratagems, the *Europeans* are not to be compared with our *Malabarian* Soldiers ; and this I'll exemplifie in one of our Kings who rul'd about Twenty Years ago in *Diritſcinapoli* over ſeventy Governors of Provinces, whereof every one could

could bring upon his own Charges ſome Thouſands of Men to the Field; and becauſe conſcious of their great Strength, they diſregarded the young King's Orders, the King immediately drew together twenty thouſand Foot and three thouſand Horſe, ordering them to march out of their Garriſons, to take the Benefit of Countrey-Air for his Majeſty's Diverſion; and in the ſpace of ſix Days, he came before a Town belonging to one of his ſeventy Deputy-Governours, rode in alone with his drawn Sword, and finding the Governour in the Streets, he cut him to Pieces; after which bold Action, (all the People knowing 'twas their King;) the Governour's Son threw himſelf immediately at his Majeſty's Feet, begging that his Life might be ſpar'd, offering twenty thouſand *Perdous* for his Pardon.

The King anſwer'd, don't fear, thy Life is ſpar'd; thy Father neglected to pay me due Homage; therefore I killed him; but take care to rule my People with Equity and Prudence.

Thence he march'd with his Elephants and armed Men before another City, which he found unguarded, open, and Expoſed to the leaſt Inſult of a Neighbouring Enemy. He call'd the Governour of the Place; who

ran

ran with Presents, and threw himself at the King's Feet, begging that his Life might be spared, and that his present Negligence might be pardoned; promising to be more carefully circumspect for the future; begging his Majesty to accept of a Golden *Palanquin* (a Chair carried on two Mens Shoulders) valued at 122000 *Perdous*, and several Bushels of Pearls, Corals and other precious Stones. The King accepted the Presents, and charg'd him upon Penalty of his high Displeasure to be more watchful in the Discharge of his Empoyment for the time to come; and march'd thence to visit unexpectedly the other strong Places of his Kingdom, hewing into Pieces the Governours that neglected their Duty, or did not pay him due Homage; which struck a Terror into all the adjacent Princes, that they were in great fear of him; and the Great *Mogul* of the *Indies* could not force him to pay him Tribute as his Predecessors did.

This King in all warlike Achievements was another *Wiratschuren* (i. e.) another *Alexander*: For when a Tyger raging Mad, came out of the Forest, and the Army was in its March, all the Soldiers did quake and tremble; but the King rode on boldly, and with one Stroke of his broad Sword, cut the Tyger's Body in two: And we have many such brave Men among us in these Countries.

LETTER XVII.

About the different Kinds or Species *of Living Creatures.*

THE different *Species* of vegetative and living Creatures are Eighty four Hundred Thousand in Number; whereof there are Twenty Hundred Thousand *Species* of Trees, Nine Hundred Thousand different kinds of Fish, One Hundred Thousand sorts of Worms and creeping Things, Ten Hundred Thousand Kinds of Birds; and from the Elephant to the Ant, there are Thirty Hundred Thousand different sorts of walking Creatures In the last place, we compute Four Hundred Thousand different sorts of Men.

We have a learned *Braman* among us, who hath with a great deal of Industry, methodically, and at length, specified in Writing, all these different sorts of Beings; describing their Figure, Properties, and the respective Countries where they are to be found; whereof he hath promised to send you a Copy with the first Opportunity.

LET-

LETTER XVIII.

If it is the Will of God, that all Men ſhould be ſaved; and of the Form of God.

YOU are pleas'd to ask me, if God would have all Men be ſaved from Hell-Torments, and be happy for ever?

I anſwer, Yes; becauſe God is gracious and merciful towards all his Creatures; and in pardoning great Sins, his Grace and Goodneſs are more conſpicuouſly glorified: But if Sinners go on in their Obſtinacy and Diſobedience, God juſtly puniſhes ſuch with the moſt exquiſite Pains of Hell; according as 'tis written in our Law.

And as touching the Form of the Supreme Being, he is repreſented to us, ſitting upon the Top of a Silver Mountain in Paradiſe, holding a Deer by the Horns in one Hand, and his Bow and Arrows in another. He has five Faces, three Eyes, covered all over with Holy Aſhes, and has

his Neck twiſted about with a hideous Serpent.

Others deſcribe him quite otherwiſe; ſaying, he is neither One, nor Two, neither Light nor Darkneſs; that he is neither excluded from, nor circumſcribed in any Place; is not to be reſembled to any Creature whatſoever.

LET-

LETTER XIX.

Reaſons why the Malabarians *reject the Chriſtian Religion.*

YOU deſired me in your laſt, to give you my Reaſons why our People don't embrace the Chriſtian Religion after you have taken ſo much pains to prove the Truth thereof with ſo many Evident Demonſtrations; and have as fully ſhew'd the Falſeneſs of our *Malabarian* Worſhip?

And I find you are much aſtoniſhed at our Infidelity. But, Sirs, give us leave to tell you, that we can't ſee that you have ſufficiently proved our Law to be falſe and altogether erroneous; nor ſo clearly and evidently prov'd the Truth of your own, that we ſhould inconſiderately change the Religion of our Fathers for that of Foreigners and Sojourners in our Land: For I would have you know, that as *Chriſtians* and *Mahometans* derive their Laws from God; ſo do we: For certainly, you can't imagine, that we hammer'd and forged a Religion to our ſelves, more than you.

The *Mahometan* will have his Religion to be abſolutely the beſt ; the *Chriſtians* condemn all but themſelves ; and we *Malabarians* think our Religion to be the beſt for us ; and Queſtion not but that the Chriſtians may be ſaved if they lead Lives conformable to the Precepts of their Religion.

Which is the beſt Religion, is a difficult Task to know ; for even among our ſelves we have many different Opinions ; ſome affirming that *Iſuren* is the Supreme God, others ſtand up for *Wiſchtnu* ; and there are as many learned Men, who plead for the God *Tſchiwens* ; and I think 'tis Prudence not to trouble my ſelf with the Truth or Falſhood of your Religion, till I know firſt, which is the trueſt of the many Opinions relating to Religion, that we entertain here among our ſelves.

A LET-

A

LETTER

FROM THE

MISSIONARIES

TO THEIR

Friend in *Europe.*

Moſt worthy Sir,

WE Praiſe God with all our Hearts, for making you ſo uſeful an Inſtrument in *England* to further the Progreſs of the Goſpel among the Gentiles; both by your good Counſels and Sums of Money that you were pleas'd to ſend us at ſeveral times: And we thank you more eſpecially, for the great Pains you took lately to tranſlate our *German* Relations of the Progreſs of the Goſpel among the *Indians*, into the *Engliſh* Language; which will, as we have grounds to hope, awaken the Zeal and Cha-

rity of that generous Nation, to assist our Endeavours in preaching the Word of God among the Unbelievers; and upon this Account, we look upon you to be our *Fellow-Labourer* in the Work of the Lord, in preaching the glad Tidings of Salvation among the Unbelieving *Indians*: And we beg earnestly, that God Almighty will be pleas'd to preserve your precious Life in Peace and Prosperity, that you may go on and do us more good.

We receiv'd your Letters of Exchange by a Ship call'd *Janne*; one for 25 Pounds, and the other for 10 Pounds; both which Sums have been paid us at *Madras*, (i. e.) Fort St. *George*.

We receiv'd two other Letters from you by another Ship lately arriv'd upon our Coasts; which were very acceptable to us, both with regard to the Author, and to the excellent Instructions for carrying on the Work of Conversion successfully.

Two Letters from the Society settled at *London* for propagating of the Gospel, came safe to our Hands, and rejoiced our Hearts exceedingly. The Lord strengthen the Hands of those pious and truly honourable good Christians, to do more and more good

both

both in the Chriſtian and Gentile World.

All Helps ſent us by that Generous and Noble Company, are happily arriv'd, and are to us very acceptable; and more eſpecially the *Printing-Preſs*, with all its *Appendices*; which we are getting in order with all poſſible ſpeed; and we hope to ſend by the next Ship a Proof, or *Specimen*, of our *Malabarian* Printing, to our great Patrons and generous Benefactors in *England*; whence we expect farther Aſſiſtances, that being of all the Nations of *Europe*, the moſt capable of extending the Limits of Chriſt's Kingdom, by their frequent Navigations, and many Settlements in both the *Indies*.

Oh! When will the time be, that all the Proteſtant Nations will joyn Hands and Hearts, to deſtroy the Worſhip of Devils; and break to Pieces the Idols of the Heathens, that the Name of *Jeſus* may be made known to all the Nations of the Earth. The Undertaking is great and feaſible, back'd with many precious Promiſes both from the Old and New Teſtamament, *viz.* that all the Kingdoms of the World will become the Kingdoms of God and his Chriſt.

We

We ſee before our Eyes, the Harveſt to be very great, and ripe for the Sickle; but we want Hands; we want Temporal Subſidies; and therefore the Labourers are too few to till ſo large a Vineyard.

Surely, ſuch Chriſtians who are averſe to this pious Work, can have no real Love to the Chriſtian Religion!

We would humbly propoſe to the Proteſtant Churches, to ſupply us with learned Students in Divinity, and ſend them here to be inſtructed in the *Indian* Languages, to capacitate them for future Service, under our Direction, who have by our long practiſing theſe People, div'd into their Inclinations; and know upon our own Experience, what ſort of Arguments are moſt likely to gain their Approbation, and perſuade them to hear patiently the Admonitions of the Lord; but theſe Students muſt be Men truly fearing God, and hating Covetouſneſs; diſengaged from all Earthly Ties of Self-ſeeking, and from the inveterate Eccleſiaſtical Itch of ruling over God's Inheritance: For if the Miniſters of the Goſpel are otherwiſe minded, all their Learning will have no other Effect than to perſuade Chriſtians to turn Heathens, and confirm Heathens in their Infidelity. If

If we were bleſs'd with faithful Fellow-Labourers in this great Work, we have all the fair Proſpects of ſpreading the Knowledge of Chriſt among many populous Nations of the *Indies.*

The *Engliſh* have ſeveral Settlements on the Coaſt of *Bengal*, and the *Dutch* in many Places of the *Indies*; which afford us an open Door to preach among the Neighbouring Heathens.

I have writ to *Batavia* and to *Ceylon*, to be informed of what Methods have been taken by the Nation laſt mention'd, for the Propagation of the Goſpel; but hitherto I have no other Account, than, that all the *Portugueze* Churches collected formerly in theſe Countries by the *Portugal* Miſſionaries, were brought over to the *Dutch* Diſcipline, in all the Plantations taken from the *Portugueze* by the *Dutch* Company. But in theſe Countries they have undertook nothing in favour of the Chriſtian Religion, tho' they have many Converted *Indians*, whereof ſome are Slaves; among whom there is a Lecturer who reads Service in *Portugueze*, and Adminiſters the Sacrament to them Weekly.

There

There was a Minister in *Nagapatnam* ; but he is gone away. And in the populous Town of *Hygly*, on the Coast of *Bengal*, there is a great Number of Dutch Merchants ; yet they have no Preacher among them.

'Tis certain that God has wonderfully bless'd the *Dutch* Nation in all their laudable Undertakings in these Countries ; and therefore we firmly persuade our selves, that at this Juncture (that seems to be favourable for dilating the Knowledge of Christ among these Nations) the *Hollanders* will cheerfully come to our Assistance.

The *Portugueze* Missionaries in the Space of about Two Hundred Years, brought over to the *Romish* Persuasion almost all the Maritime Towns ; but now this seems to be in a declining state ; For few of the Missionaries learn the *Indian* Languages, so as to be able to teach the Heathens ; but content themselves with reading the Mass in the *Latin* Tongue, and trust the Natives with the important Office of Preaching ; who are no Way qualified for so high an Employment : For they know nothing else but to repeat the Ten Commandments , the Lord's Prayer, and *Ave Maria*, and to sign themselves with the Sign of the Cross.

Upon

Upon ſome Feſtivals the *Portugueze* Fathers do preach in their own Language; and that but very ſeldom.

There is no diſciplinary Inſtitution obſerved among theſe Chriſtians; ſo that they are more ſcandalouſly corrupted in their Manners, than the Heathens themſelves; and they ſymbolize with them in moſt of their Ceremonies; and there is little or no Difference between a *Portugueze Church* and a *Heathen Pagod*, with regard to all outward Rites and Ceremonies, and the Idolatrous Worſhip of Images.

'Tis reaſonable to believe, that the firſt Miſſionaries were heartily zealous in perſuading their new Converts to the Neceſſity of living holy and pious Lives, worthy of the Goſpel of *Jeſus Chriſt*: But ſince the *Portugueze* Empire in theſe Countries has been deſtroyed by the *Hollanders*, the *Roman Catholick* Chriſtians have but a mere Form of Godlineſs without the Power thereof.

All the Account that I can give you of the Chriſtians of St. *Thomas*, is, as followeth?

Within

Within a Mile of *Madras*, or Fort St. *George*, there is a Town called *Mailapour*, (i. e.) a Town of Peacocks; becauſe thoſe Birds are very numerous in the neighbouring Mountains.

This Town by the *Portugueze* is called St. *Thomas*; becauſe that the Apoſtle of that Name preach'd the Goſpel there, confirming his Doctrine with many Miracles.

Thoſe Ancient Chriſtians are ſtill to be found in *Cochin*, in the Southern Coaſts of *Malabar*: And, if we believe the *Portugueze*, they are now reconcil'd to the *Roman* Church.

As touching the Writings of the *Portugal* Miſſionaries, we can give you but a very imperfect Account; only we underſtand, that here and there, ſome Manuſcripts are yet extant in the *Malabarian* Tongue; but the moſt Valuable were loſt, when the *Hollanders* made themſelves Maſters of this Countrey. Theſe Writings conſiſt chiefly of the Life of Chriſt, his Apoſtles, and of ſeveral *Romiſh* Saints, larded with Fables and lying Wonders.

Some

Some of their Miſſionaries lead an Eremitical Life at ſome diſtance from Towns and Villages; and call themſelves *Northern Bramans*; a Sect of *Hermits* highly eſteemed among the Heathens.

Among the *Mahometans*, we find very many Hermits, who profeſſing Poverty, go about from Place to Place, making a Trade of begging; and are highly eſteemed by the People, for Men diſintereſs'dly holy; many whereof proteſt againſt all the Pompous Train of External Ceremonies and *Pagod*-Worſhip; exhorting the People to worſhip God in Sincerity and in Truth, with a Mind full of Humility and Godly Fear.

There are yet remaining ſome Cloyſters of *Portugueze* Monks in theſe Countries, as in *Europe*; and likewiſe Schools and Colleges, in the *French* and *Portugueze* Settlements.

We humbly deſire you, Sir, to aſſure our Patrons and Benefactors in *Europe*, that we are very thankful for Favours receiv'd; and are reſolved to preach the Goſpel in Seaſon and out of Seaſon; and our own Lives ſhall not be counted dear unto us, ſo we

may

may any way promote the Converſion of the *Gentiles* to the Obedience of Chriſt.

Pray, aſſiſt us with your Daily Prayers; and, as often as you can, with your Counſels and other Chriſtian Offices.

Yours, *&c.*

B. Ziegenbalg.
J. E. Grundler.

F I N I S.